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LEGENDS OF EASTERN SAINTS

LEGENDS OF EASTERN SAINTS

CHIEFLY FROM SYRIAC SOURCES

EDITED AND PARTLY TRANSLATED

BY

A. J. WENSINCK

Vol. II

The Legend of Hilaria

— With 3 facsimiles —

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PREFACE.

The existence of the story which is published in the following pages, may have been known in Europe since S. E. and J. S. Assemani published the catalogue of the Syriac Mss. preserved in the Vatican library (*Bibl. apost. vatic. codd. mss. catalogus*, III, p. 494). But it was only in 1879 that more details were made known by the appearance of Wüstenfeld's translation of the Alexandrian synaxary (*Synaxarium das ist Heiligen-Kalender der Coptischen Christen*, II, p. 252 *et sequ.*).

In 1887/1888 the Coptic text of the story appeared in the *Proceedings of the Society for Biblical Archaeology*, X, p. 194 *et sequ.*, together with a translation of another redaction of the text of the Alexandrian synaxary, much longer than the one translated by Wüstenfeld (*ib.*, p. 186). This edition and translation were made by Amélineau.

A new edition and translation of the enlarged Coptic text were published by Giron in his *Légendes coptes*, p. 44 *et sequ.*

The Arabic text of the Alexandrian synaxary has been edited by J. Forget (*Corpus scriptorum christianorum orientalium, scriptores arabici, series tertia, tomus* I et II). The text of Wüstenfeld's translation is to be found in tom. I, p. ٢٢٤ *et sequ.*, that of Amélineau's translation in tom. I, p. ٣٨٤ *et sequ.*

The Syriac and Karshuni texts are published for the first time in the present book.

The general features of the story, contained in the above mentioned versions, are as follows.

Hilaria, daughter of the Emperor Zeno, having a strong inclination towards monastic life, steals away from her father's palace and reaches the valley of Skete, where she lives henceforth in a cell or grotto, disguised as a man. Her sister, having been attacked by a severe illness, is sent by Zeno to the monks in order to be healed. This task is entrusted to Hilaria. After having recovered the girl is sent back to the Emperor, to whom she relates how a monk, a eunuch, kept her in his cell and healed her. Zeno, being disturbed by this fact, summons the monk to his residence. Here it appears that the so-called eunuch is Hilaria. She returns to the desert and only after her death it becomes more generally known that she was a woman. The monastery receives yearly large gifts from the Emperor.

These are the common features of the Coptic, Arabic, Aethiopic, Syriac and Karshuni versions of the legend. On the differences cf. the Introduction.

It was Dr. O. von Lemm, who recognised the prototype of this, apparently thoroughly Christian, story in the old-egyptian tale of Bent-resh (cf. *Mélanges asiatiques tirés du bulletin de l'académie impériale des sciences de St. Pétersbourg*, Tome IX, p. 595—597). The translation of this tale, contained in the present book, has been taken from Breasted, *Ancient Records of Egypt*, III, 429—447. A French translation is to be found in Maspéro, *Légendes populaires de l'Egypte ancienne*, p. 183 *et sequ.*

The translation of the Coptic text is based upon the above mentioned translations by Amélineau and Giron. Dr. von Lemm has revised and corrected it. I am greatly indebted to him for this kindness, as well as for many valuable *data*.

The Karshuni texts have been printed in Arabic characters for typographical reasons. In order to give an idea of the character of the Mss. I have added some facsimiles. — I have not deemed it necessary to translate the Aethiopic texts. They represent the same version as the short Arabic text.

I have to thank Professor K. Lake and Mr. M. G. van Neck for revising the English parts of this book.

I have to thank M. l'Abbé S. Grébaut who kindly lent me his photographs of the Parisian Aethiopic Mss. I have used.

My revered teacher Professor Snouck Hurgronje again read a proof of the whole book.

I beg that the *Corrigenda* be not overlooked, where also corrections to vol. I are to be found.

Leiden, November 1913. A. J. WENSINCK.

CONTENTS.

Introduction . . . . p. XI

Corrections in vols. I and II. . . . . p. XXXII

Translation of the Story of Bent-Resh . . . . p. 1

Translation of the Coptic text . . . . p. 7

Translation of the long Arabic text . . . . p. 17

Translation of the short Arabic text . . . . p. 30

Translation of the Syriac text . . . . p. 35

Translation of the short Karshuni text (V). . . . . . p. 58

Translation of the long Karshuni text . . . . p. 63

Glossary of Arabic words. . . . . p. 90

Aethiopic texts . . . . p. ፮ and ፯

Short Karshuni text (V) . . . . p. ٣٢

Long Karshuni text. . . . . p. ١

Syriac text . . . . p. ܐ

INTRODUCTION.

MANUSCRIPTS.

Syriac Manuscripts.

A = Ms. Add. 14.649, British Museum (cf. Wright, *Catalogue of the Syriac Mss. in the Brit. Mus. acquired since the year 1838*, III, p. 1110, n°. 25), fol. 162[a].

B = Ms. Add. 14.735, British Museum (cf. Wright, *l.c.*, III, p. 1121, n°. 10), fol. 136[b].

C = Ms. Add. 12.172, British Museum (cf. Wright, *l.c.*, III, p. 1118, n°. 4), fol. 38[a].

D = Ms. Add. 14.650, British Museum (cf. Wright, *l.c.*, III, p. 1107, n°. 20), fol. 206[a].

E = Ms. Add. 14.641, British Museum (cf. Wright, *l.c.*, III, p. 1046[h]), fol. 165[b].

R = Ms. Rich 7190, British Museum (cf. *Catal. Codd. Mss. Or. qui in Museo Britannico asservantur*, Pars I [ed. Forshall], p. 83, n°. 81), fol. 353[b].

These Mss. belong to the same family; only **B** has many deviations, which however do not modify the character of the story in any way.

Karshuni Manuscripts.

A = Ms. Sachau 43, Berlin, Royal Library (cf. *Die Handschriftenverzeichnisse der Königl. Bibliothek zu Berlin*, Band XXIII, *Verzeichniss der Syrischen Handschriften von E. Sachau*, p. 746, n°. 4), fol. 26[b].

B = Ms. Sachau 109, Berlin, Royal Library (cf. Sachau, *l.c.*, p. 394, n°. 1), fol. 26^{b}.

C = Ms. Sachau 7, Berlin, Royal Library (cf. Sachau, *l.c.*, p. 381, n°. 10), fol. 66^{a}.

D = Ms. Or. 4403, British Museum (cf. Margoliouth, *Descriptive List of Syriac and Karshunic Manuscripts in the British Museum acquired since 1873*, p. 32 *et sequ.*), fol. 112^{b}.

There is another Ms. at Jerusalem (cf. Chabot, *Notice sur les manuscrits syriaques conservés dans la bibliothèque du patriarcat grec orthodoxe de Jerusalem*, in *Journal Asiatique*, 9e série, tome 3, p. 111). The title of the story runs here: *History of the Emperor Zenon.* I have not been able to consult this Ms.

V = Ms. CCVI, Vatican Library (cf. S. E. et J. S. Assemani, *Bibliothecae apost. vatic. codd. mss. cat.*, III, 494), fol. 110^{a}—112^{b}.

Aethiopic Manuscripts.

A = Cod. d'Abbadie 66, fol. 146. Cf. *Catalogue raisonné de Mss. éthiopiens appartenant à Antoine d'Abbadie.*

B = Cod. d'Abbadie 1, fol. 142—3. Cf. *op. cit.*

C = Ms. éthiopien 126, Bibliothèque Nationale, fol. 155—7. Cf. Zotenberg, *Cat. des Mss. éthiopiens de la Bibl. Nat.*, p. 173.

D = Cod. Add. 16.218, British Museum, fol. 124. Cf. *Catalogus Codd. Mss. Orr. qui in Mus. Britannico asservantur*, Pars III, p. 45 *et sequ.*

There are many other Mss. of the Aethiopic Synaxary, but I have not been able to consult all of them. Moreover, those mentioned were sufficient for editing a

readable text of the legend. A comparison of **A** with **B**, **C**, **D** will show, that Guidi's statement concerning the months Sanē, Hamlē, Nahasē of the Aethiopic synaxary [1]), holds also good for this portion of Ṭer. **A** is a literal translation of the short Arabic text, which seems to have lost a few words still read by the Aethiopic translator. Unhappily **A** is only a fragment. After fol. 146 of the Ms. one or more folio's are wanting.

B, **C**, **D**, belong to one family of Mss. **D** is very carelessly written. A large part of the story is omitted on account of homoioteleuton, with the gutturals is dealt in a free manner. There are many scribal errors. It goes finally back to C or the prototype of C, as may be seen on page ፱, note (21—21), where both in C and D **በዓት** is followed by **ይእቲ ፡ ብእሱት ፡** which gives no sense. The omitted words **ወኢያእመሩ ፡ ከመ ፡** are in B only. — On the other hand D goes with B in some cases. But the exact relation between these Mss. cannot be established without comparing the numerous other Mss. of the Synaxary.

Proper Names.

The heroine of the story is called Hilaria, ܐܝܠܪܝܐ, الاريا, اراريا **ኢላርያ**, **ኢ**″, **ኤ**″. This name (*ⲓⲗⲁⲣⲓⲁ*) is, as Dr. von Lemm has pointed out, a translation of Bentresh, which popular etymology has taken for "Daughter of Joy"; hence the Coptic translation *ⲓⲗⲁⲣⲓⲁ*, "Joy." During her abode with the monks she takes the name of Hilarios, هلاريون , الارى , هلارى السقلابي , **ኢላርዮን ፡** The Syriac

1) *Journal of the Royal Asiatic society*, 1911, p. 739 *et sequ.*

and Karshuni versions call her during the time of disguise ܝܘܚܢܢ ܐܘܢܘܟܣܐ, يوحنّا الطواشى.

The name of her sister is not mentioned in any of the texts. Seymour de Ricci and E. Winstedt call her Anastasia on account of a passage in the Coptic story of the forty-nine old men of Skete. In their translation [1]) this passage runs: "Et à cause de leur désir de ces saints, les filles des rois laissèrent leur gloire et leur palais; elles allèrent secrètement à Shiêt, la métropole des moines. Et ainsi elles accomplirent leur sainte vie dans les grands et saints déserts de Shiêt. Une d'elles fut Êlaria, la fille du pieux roi Zénon, de bonne mémoire, avec Anastasia la servante de Dieu à qui écrivit le saint patriarche Sevêros" and so on.

I do not think that this place gives us the right to call Anastasia the sister of Hilaria. The history of this Anastasia is not only known in extract from this Coptic text, but also in extenso from two Syriac Mss.: British Museum, Add. 14. 649, fol. 99 *et sequ.*, and Bibliothèque Nationale, Cod. Syr. 234, fol. 399 *et sequ.*, from the Alexandrian Synaxary, ed. Forget, I p. ٢٣٤ *et sequ.* and from the Aethiopic Synaxary (e. g. Br. Mus., Add. 16.218, fol. 127 v°). Here she is called a *patrika* or a princess, but there is not the slightest hint as to her being a daughter of Zeno. So we must maintain that the name of Hilaria's sister is unknown to us.

Her father is the Emperor Zeno who reigned in the last quarter of the Vth century A. D. (died 491). He is praised here as being orthodox, of course on account of

1) *Les quarante-neuf vieillards de Scété*, *texte copte inédit et traduction française* par Seymour de Ricci et Erich O. Winstedt (*Notices et extraits*, Tome XXXIX).

his Henoticon, which was favourable for the Monophysites. Further it is said, that he led a pious life and equalled Constantine the Great in his love of Christ [1]. In the Karshuni text [2] he is even compared to Abraham and the other patriarchs. History declares him cruel and voluptuous.

The name of his wife is not mentioned in the Coptic and Arabic texts and V. The Syriac version calls her Augusta, the Karshuni one Shams al-Munīra, "the shining sun". In reality she bore the name of Ariadne and is praised by the historians. History does not mention any daughters of Zeno.

On her journey towards the desert Hilaria reaches Alexandria (Rakote); the short Arabic text does not mention this place, but ديار مصر, translated in the Aeth. Synaxary as "the land of Egypt"; the Karshuni text has سوق مصر; what this means, I am not able to say. — At Alexandria she finds a man who shows her the way to the monastery. According to the long Arabic text this man is a deacon, called Theodore; according to the short Arabic text he is an old monk, called Bamū, which seems to be a corruption of Pambo (see beneath).

The name of the monastery she reaches, is given in the Syriac and Karshuni texts as that of Aba Macarius, a well known place, which has retained its name till the present day [3]. This Macarius is the famous founder of monasticism in the dęsert of Skete, who died in 390 A. D. [4]

1) P. ܕ, ult. *et sequ.*

2) Henceforth by the Karshuni text the longer recension only is meant, with the exclusion of V.

3) Cf. Evetts and Butler, *The churches and monasteries of Egypt* (Oxford, 1895), p. 194.

4) His Syriac *Acta* in Bedjan, *Acta Martt.* V, 177 *et sequ.*

A part of the desert is called after him برّيّة ابي مقار [1]). V calls this region Wādī Habīb. This name is also well known [2]). On the map of Evetts and Butler it lies between Cairo and the Nitrian desert; but I do not know whether this location is absolutely trustworthy.

The long Arabic text does not mention the monastery of Macarius; it says only that Hilaria passes by the church of Menas [3]) and reaches the mountain of Shīhāt (Skete), also called "The Balance of Hearts", where she is received by the abbot Bamfū (Pambo). There have been several monks of this name, as Amélineau has remarked; but this one is referred to another time in Eastern literature, viz. in the Alexandrian Synaxary on the 8th Abib (ed. Forget, II, p. ٢١٥). Here this is said about him: "On the montain of Shīhāt was a presbyter whose name was Bamū; it is he who shrouded the corpse of the holy Allāria [4])". Then there is told how he was present at the death of the holy Kīrōs.

In the Coptic, long Arabic and Syriac versions of the story Hilaria is trusted to an old man, whose name is given in the first two as Aba Martyrios.

Character of the different versions.

I. Coptic version.

As the origin of the legend of Hilaria is to be sought in the old-egyptian story of Bent-resh (see above, p. VI),

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1) Evetts and Butler, o. c., p.

2) O. c., Index, II, s. v. Wadi Habib.

3) cf. K. M. Kaufmann, *Die Menasstadt und das Nationalheiligtum der altchristlichen Aegypter*, I (Leipzig 1910).

4) The same place is in the Aethiopian Synaxary, on the 8th Ḥamlē (ed. Guidi, *Patrol. Orient.*, VII, p. 290).

it is *a priori* probable that of the Coptic, Arabic, Syriac and Karshuni versions, the first has preserved the original features better than the other ones. This is confirmed by a comparison of the texts. Of course the transition from a profane story to a legend, wholly inclosed in the horizon of solitaries, cannot be a gradual one.

In the Egyptian story the daughter of the king of Bakhtan leaves her country to marry the king of Egypt. Her younger sister, Bent-resh, is the heroine of the tale.

In the Coptic legend the eldest daughter leaves her country to become a nun. The nun is the heroine of the story and receives the (translated) name of the former heroine.

In the Coptic legend the eldest daughter of the king leaves her parents secretly, disguising her sex and effacing all traces which could betray her place of abode. This alteration serves to introduce two *motifs* which are not rare in Eastern legends:

1°. Women living in monasteries of monks disguised as men.

2°. Children being lost sight of by their parents and becoming united to them again.

We shall speak about these *motifs* later.

II. Arabic versions.

a. Nearest to the Coptic legend stands the long Arabic text. If we compare the texts, there can be no doubt about the fact that the latter is a rendering of the former, sometimes free, sometimes close. Of the Coptic text we have only the middle part, so we may complete

it safely from the Arabic one, which has been preserved wholly.

Here may follow the main traits of this version:

King Zeno has no male offspring, but only two young daughters. The elder, Hilaria, becomes inclined to monastic life. Being in a church she beseeches God to give her an indication as to her further way. She receives unmistakable signs, she leaves Constantinople disguised and reaches Alexandria. In the church of St. Mark she meets a deacon Theodore, whom she invites to conduct her to the desert of Skete. He brings her into the presence of Aba Bamfū (Pambo), who gives her a cell. Theodore withdraws. She is invested with the holy habit. [According to the Coptic version God reveals to Aba Pambo after three years, that she is a woman. This is not in the Arabic text.] Hilaria remains beardless, whereupon the monks call her Hilarios the eunuch. On account of her ascetic practices her breasts wither and she becomes exempt from the usual illness of women.

Her younger sister has meanwhile become possessed by a demon. Her father writes to the monks of Skete and orders the governor of Alexandria to take the girl with the letter to Skete, where she is entrusted to her sister, who recognises her without being recognised herself. Hilaria kisses her, sleeps with her on the same bench and makes the demon leave her. The girl is sent back to Constantinople and tells her father how she has been cured by Hilarios the eunuch. Zeno conceives suspicions about the morality of the monk and summons him to the residence, under the pretext of being ill. Hilaria arrives with some other monks and is interrogated by the king about her way of healing the girl. She

induces the king to swear by the Gospel not to betray the secret she will reveal to him. The king swears, she tells who she is. Three months afterwards she departs to Skete; the king sends yearly rich gifts to the desert. Hilaria lives still twelve years; she is buried in her male dress. Aba Pambo tells the brethren the story of her life. Her death is communicated to the king.

This text assumes that it was composed by the holy Aba Pambo; this is not probable, as a glance at the text will show. In the above cited story of saint Kīrōs in the Aethiopian Synaxary the same Bāmū is related to have written the story of Kīrōs at divine command (*l. c.*, p. 292, 294).

b. The short Arabic text is an abridgment of the Coptic, viz. long Arabic text. There are however some divergent points:

1°. Hilaria leaves the palace without having received a token from heaven in the church.

2°. The man whom Hilaria meets in Alexandria is called Amba Bamū, which is no doubt a corruption of Pambô. Here the rôle of Theodore is left out and Pambô takes his rôle as well.

3°. Hilaria reveals her secret to Bamû. In the Coptic text it is God who reveals it. In the long Arabic text this trait is altogether left out, but at the end of the story there is an allusion to it.

4°. Zeno does not send his sick daughter to the governor of Alexandria, but directly to Skete.

5°. Zeno summons Hilarios the eunuch to his residence, not, as the Coptic text has it, under the pretext of being ill, but pretending to be desirous to receive his blessing.

6°. In the scene of recognition Hilaria shows her parents bodily peculiarities, which were known to them [1]).

The Aethiopic versions are simply a translation of the short Arabic text without material differences; there is only added a notice concerning the building of churches (cf. V) and the usual *Salām.*

III. The Syriac version.

This version has been enlarged and modified into the usual style of Syriac legends of saints. We shall see, that the author had not before him our Coptic text, but a type of text like the short Arabic one.

We have to swallow the usual *exordium*; it is very profitable for Believers to hear the great deeds of God at the hands of the saints. So it is a good work to transmit the records thereof by script. Now the author confesses that he is wholly unworthy of undertaking such a work; but as it is profitable for pious souls, he will not be silent (p. ܓ and ܕ).

The same *exordium* is to be found in text **D** and parallel texts of the story of Archelides (vol. I, p. ܩܣ), in 25 of the *Acta* edited by Bedjan, in the Life of John of Tella (*Het leven van Johannes van Tella*, door H. G. Kleyn, p. 6, 7).

We do not find these formula's at the head of the old Acts of martyrs, which pretend to be protocols of trials and executions. Only when writing the lives of saints becomes a literary occupation, humble or would-be humble authors begin to use such a *captatio benevolentiae*; gradually it becomes a form to do so. Ephraim's Hymn

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1) cf. Vol. I, p. 12.

on Julian Saba has already such a beginning (ed. Lamy, III, 837, 2nd stanza):

"Whose words can be compared with the treasury of works and excellent deeds [1]), which sleeps? He is silent, but his silence is too great for his preachers, and his shrine for his treasures. The treasure of our father is too great for my mouth."

But Ephraim does not use these phrases at the beginning of other hymns on saints and martyrs.

After the rather long introduction the story begins. Hilaria is born as the fruit of many prayers [2]). This is a circumstance she has to share with other heroes of stories, e. g. Jacob Baradaeus [3]), Archelides [4]), Euphrosyne [5]), Samuel in the Old Testament.

Hilaria is a fair child, another trait she has in common with other heroes and heroines, e. g. Archelides [6]), Jacob Baradaeus [7]), Onesima [8]).

Like Archelides she enjoys a literary education and is captivated by the lives of holy persons, especially the monks of Skete, with whom she desires to live. Syriac literature mentions several cases of that sort. John of Tella [9]) e. g. is struck by a place in the biography of Tekla, the disciple of St. Paul, and begins ascetic practices in his home, like Hilaria.

The Fathers of Skete enjoyed a high reputation throughout the Christian world, and paying them a visit and hearing their profitable discourses was an ideal of

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1) Julian Saba. 2) Sometimes she is simply called "the Fruit of Prayer."

3) cf. H. G. Kleyn, *Jacobus Baradaeus*, p. 37 *et sequ.*

4) cf. Vol. I, p. ١, ١٧, ٢٨. 5) cf. Bedjan, *Acta*, V, 388.

6) Vol. I, p. ٧ *et sequ.* 7) *o. c.*, p. 38.

8) Bedjan, *Acta*, V, 406. 9) Kleyn, *Het leven van J. v. T.*, p. 18.

many pious persons; Palladius dwelt amongst them and the account of his visit has become one of the most widely spread books in the East. People could not conceive how St. Ephraim had attained to such a spiritual height without having visited Skete; so his enlarged biography is supplemented with a narrative to that extent [1]).

Hilaria prepares her flight with the unconscious help of her waiting woman, whose visits she is able to delay more and more. We do not hear anything of a token from heaven, as in the long Arabic text. She walks from Alexandria to the desert alone, not accompanied by a man as in the long Arabic text. The Syriac author puts a prayer into her mouth which has a certain likeness with Archelides' prayer on his way to the monastery [2]).

Archelides

Our Lord Jesus Christ, who willest not the death of the sinner, hear me this time. Open to me Thy gate full of mercy. Give me Thy helping hand and guide me on Thy way of Life. For my soul loveth Thee more than all visible things. Be Thou my guide where Thou wilt, that I may please Thee according to Thy will and praise and glorify Thee for ever.

Hilaria

Our Lord Jesus Christ, the life and salvation that hath dawned for us, thou who hast come to seek the forlorn and to bring back to the way of truth those who have gone astray. Thou who leadest Thy saints to the eternal way—turn to me, the lost one, for I seek Thee, my Lord; and lead me at Thy right hand to Thy way of life, for Thee alone my soul loveth. And direct my feet in the way

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1) Roman edition of his *Opera omnia*, III, p. XLI.

2) Vol. I, p. ٩.

of salvation and receive me
into Thy good harbour. For
Thou art my strong hope
and in Thee I have confi-
ded from my youth, now
and for ever.

The prior of the monastery asks her name. She answers: "I am John the eunuch, a slave freed by my master." In the older texts it is only after the monks have seen her remaining beardless, that they call her "the eunuch." The Syriac author does not say, like the older texts, that she ceased to be a woman as to the πάθη of her body. It is clear that in the Syriac version she is considered as one who has been made a eunuch, in the Coptic and long Arabic texts the monks take her for a eunuch by nature. Such persons seem not to have been very rare in the East. In Matthew XIX, 12 they are called eunuchs from their mother's womb, in the Mishna [1]) סְרִים חַמָּה "eunuch of the sun". A similar expression occurs at the end of the Syriac text, where it is said that the monks who buried Hilaria, thought that she was beardless ܐܝܟ ܫܪܟܐ ܕܐܢܫ̈ܐ ܐܝܠܝܢ ܕܡܢ ܚܡܝܡܘܬܐ ܝܬܝܪܬܐ: ܠܐ ܗܘ̈ܝܢ ܠܗܘܢ (2 ܫܘܦ̈ܬܐ ܕܕܩܢܐ i. e. "like the rest of those persons who have no beard on the chin because of great heat". This "great heat" is an expression analogous to the Hebrew one, perhaps no longer understood. Dr. Preuss and Baron

1) Jebam. VIII, 4. This place has been taken from a letter of Dr. J. Preuss in Berlin to Dr. von Lemm. Many letters on this subject have been kindly lent to me by the latter. Cf. also Tosephta, Berakot V. 14.

2) p. ܠ.

Dr. von Oefele call attention in explanation of it, to the Egyptian myth of Seth being castrated by Horus (the sun).

Hilaria passes her farther life disguised as a man. This is also a common trait in Eastern legends. Marina resides with her father in a monastery of monks, disguised as one of them [1]). Euphrosyne left her father's house and did the same thing [2]). Anastasia, flying before Justinian, reached Skete and was henceforth known as a eunuch [3]). During her abode in the monastery Hilaria is performing ascetic works [4]), just like Archelides [5]). Ten years after her flight another daughter is born to her parents. This is an alteration by the Syriac author. In the Coptic and Arabic texts king Zeno has already two daughters at the beginning of the story, in accordance with the Egyptian tale. Perhaps this alteration is due to the tendency of making it more probable, that Hilaria is afterwards not recognised by her younger sister.

The Syriac text, like the short Arabic one, has omitted the governor and the commander of Alexandria, who, according to the older texts, accompany the younger sister with an escort of soldiers to the monastery of Aba Macarius. But her escort consists of soldiers of the king and trustworthy persons, who do not take a royal letter to the monks, but simply give an oral account of the matter.

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1) Bedjan, *Acta*, I, 365 *et sequ.* I have not at my disposition Clugnet's edition.

2) *ib.*, V, 386.

3) Br. Museum, cod. Add. 14. 649, fol. 99 *et sequ.* Paris, Cod. Syr. 234, fol. 339 *et sequ.*

4) p. ܟܐ infra *et sequ.*

5) Vol. I, p. ܠ, ܠܕ, ܢܘ.

Hilaria is not recognised by her younger sister, who stays with her five years; in the older texts only a week. Neither is she recognised afterwards by her father at Constantinople, but she makes herself known.

Here we have another *motif* of Eastern tales; the hero is separated from his relatives and after a long interval he meets them again, but one of the parties does not recognise the other at first. This *motif* has been made use of in the legend of Archelides, the story of John and Arcadius, Xenophon and Maria [1]), John bar Malkē [2]), Euphrosyne [3]), in the Old Testament in the story of Joseph and his brethren.

The end of the Syriac story is altogether an addition to the original legend. Here the ascetic predilections of the author again find expression: Hilaria is presumed by the other monks to be a relative of the king and more honour is shown her for that reason. She fears to become conceited and to lose the fruits of her good works. So she goes away secretly and passes the rest of her life in a grotto. We find the same trait in the legend of Onesima (Bedjan, *Acta* V, 419). On the day of her death she is visited by three monks, who witness her departure. A similar trait is in the story of Kīrōs (*l. c.*), where it is said that the priest Bāmū travels through the desert in order to shroud the saint, and in the story of Anastasia (see above, p. XXVI note 3). — As the monks wash her corpse, they perceive her to be a woman. This we have also in the legend of Anastasia, where there is said that the disciple of Aba Daniel, who washes the corpse of

1) *Acta Sanctorum*, ed. Bolland., January 26. The Syriac text has not yet been published.

2) Bedjan, *Acta*, I, 344 *et sequ.* 3) *ib.*, V, 386 *et sequ.*

the saint, perceives her breasts "like two withered leaves."

Nothing more is said about her relatives. She does not inform them of her departing from the monastery to a remote part of the desert. These saints do not care much about "worldly" relations. We have seen the same thing in the story of Archelides; Onesima wishes that her parents may die on the same day, in order to liberate herself from a possible marriage [1]).

IV. The Karshuni versions.

a. The Karshuṇi text V is only a very short abridgment of the Coptic legend. The character of the original has been preserved throughout. The following deviations are only to be noticed:

1°. In the Coptic text Zeno orders the monks to send Hilarios to Constantinople. Here he writes again to the Wālī (of Alexandria) to carry out his order.

2°. In the scene of recognition at Constantinople Hilaria shows her mother some bodily peculiarities in order to ascertain her identity [2]) (V). This trait is not in the long Arabic text.

3°. In the long Arabic text the story closes with the annunciation of Hilaria's death to Zeno. In V the last fact mentioned is Zeno's yearly sending of rich gifts which enable the monks to erect several buildings, e. g. the church of Abū Maḳār. Here it becomes manifest that the chief interest of the author of V lies in the history of Skete, which was *a priori* to be expected, as the MS., from which it is taken, is a history of Skete.

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1) Bedjan, *o. c.*, V, 406.
2) cf. p. XXII, note 1.

b. That the other Karshuni version has its origin in Syria, appears from the Syriac verses which are intermingled with the Arabic text and from some Syriacisms. The redaction is dependent on the Syriac one. The most important deviations may follow here. The long Syriac *exordium* has been left out. The narrator starts at once with his story, which has altogether got the character of a tale and is void of all historical probability. Zeno and his wife (here called Shams al-Munīr, "the shining sun") are persons of the type of popular tales, always wearing a crown and surrounded by courtiers, but not objecting against a journey to the monks in order to ask their intervention with God for the sake of getting offspring. — Hilaria does not conceal from her governess the project of flying to the desert. She only does not tell her at what time she will depart in order to enable the governess to swear that she does not know when her pupil has fled. According to the Syriac version Hilaria, like Archelides, is travelling to Alexandria on a ship. This way of travelling is not ascetic and romantic enough for our narrator: Hilaria walks all the way barefoot, through deserts, treading on thorns and thistles. She reaches Sūḳ Miṣr and goes from there to the monastery of Abū Macarius, where she tells the prior that she has been manumitted by a king, whereas in the Syriac redaction it is a nobleman who has freed her.

In the Syriac version it is the governess who is astonished at Hilaria's having disappeared; she informs the king and the queen of the fact. Here, of course, this is not the case. The king and the queen, on visiting their daughter, do not find her and call for the trembling governess.

In the Syriac version the king sends messengers to search for Hilaria. Here he and the queen travel to the monastery of Abū Macarius and request the prior and the monks to pray for Hilaria's discovery. The colour of this scene is remarkably heightened by the addition that Hilaria herself is among the monks, praying for the contrary and that her prayer prevails over that of the threehundred.

In the Syriac version the king gets the worst suspicions against John the eunuch on hearing in what manner he has healed his daughter. But our narrator apparently does not find it suitable to utter such thoughts in connection with a monk. Here it is only Zeno's curiosity which induces him to summon John the eunuch to Constantinople.

Age and relationship of the versions.

The origin of the Hilaria-legend is to be sought in the old-egyptian tale of Bent-resh, as Dr. von Lemm has pointed out. According to Erman [1]) this tale was composed as late as the Ptolemaic times, according to Maspéro [2]) it dates from the time of the invasions of the Aethiopians.

The Coptic story cannot well have been composed before ± 500 A. D., probably later, because there is a lack of historical truth about Zeno and his family in it.

The oldest Syriac Ms. dates, according to Wright, from the IXth century A. D.

At what time the Arabic speaking Syrian Christians

1) *Zeitschrift für ägyptische Sprache*, 1883, p. 54 *et sequ.*

2) *Les contes populaires de l'Egypte ancienne*[4], p. 184.

took up the legend and reproduced it in Arabic, is not to be said. The oldest Karshuni Ms. (Or. 4403, British Museum) dates, according to G. Margoliouth, from the XIIIth—XIVth century A. D.

The Alexandrian Synaxary, is according to Guidi, *l. c.*, an outcome of the movement which, from the thirteenth century onwards, gave new life to the Church in Egypt. The Aethiopic translation of this Synaxary must have originated, according to the same scholar, in the fifteenth century.

The relationship between the different versions can be represented in the following way:

```
                 Old-egyptian
                      |
                    Coptic
                      |
       ---------------+----------------
       |              |               |
Long Arabic      Karshuni V      Short Arabic = Aethiopic
                                      |
                                    Syriac
                                      |
                               Other Karshuni
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I must however remark that I do not presume that there is a *direct* relation between any of these texts; the above *stemma* means only, that e. g. the Syriac version derives from a type of the legend like the short Arabic text. Whether this type was contained in an Arabic or in a Coptic text, it is impossible to make out.

CORRECTIONS IN VOL. I.

In the *Machriq* (1913, n°. 2), Louis Cheikho, S. J., has published an Arabic text of the Legend of Archelides, which is the prototype of our Karshuni Ms. A and gives many good readings.

P. XIX. On account of the common features of the Legend of Archelides and that of Hilaria, and the fact that the latter has a Coptic source, I must alter my opinion, that Archelides is originally a Greek tale: I hold it now for a product of Coptic monks. The Coptic origin explains the form of the hero's name, which is not Greek, but sounds like a Greek one.

P. XVII. That the Karshuni versions go back to a Coptic source is not probable. Several critics have maintained a Syriac origin. I agree with them and have reproduced their arguments also in discussing the origin of the Karshuni version of the Hilaria-legend.

Professor Nöldeke and Professor Seybold sent me some corrections of the texts; Professor Schulthess gave his corrections in the *Göttingische gelehrte Anzeigen*, 1912, Nr 6. I give here those corrections which seem to me evident.

p. ٣ l. 3 read تحرسنا for تحرّصنا (Seybold).

p. ٤ l. 5 read والفلسفة for الف'' (Seybold).

ib. l. 6 read لك for ذلك (Seybold).

ib. l. 10 read رمته for وفتة (Seybold).

p. ٥ l. 13 read فانّى for فانّ (Seybold).

p. ٩ ult. read ويطيب for ويطيع (Seybold).

p. ١٩ l. 3. The word الاترس is explained by Professor Seybold as *ὄρθρος*.

p. ٣٣ l. 7 read روى for راوى (Schulthess).

p. ٣٣ l. 7 read جبتى for حلتى (Seybold).

p. ٣٩ l. 1 read والفايقة for والفايق (Seybold).

ib. l. 6 read زوادة for زواده (Seybold).

p. ٣٣ l. 17 read وابعد for واوعد (Nöldeke).

p. ٣٤ l. 16 read سجانه for وسجانه (Seybold).

p. ٣٧ l. 2 read تستعينى (cf. ٣٣, 20) for تستغنى (Seybold).

p. ٤٣ l. 15 read نياح for نبيح (Nöldeke).

p. ܝ (Syriac text) l. 18 read ܕܣܢܝܬ for ܣܢܝܬ (Nöldeke).

p. ܠܐ l. 14 read ܕܐܬܦܠܓܢ for ܕܐܬܦܠܓܝ (Schulthess).

p. ܠܒ l. 11 read ܗ̇ܘܢ for ܗܘܢ (Nöldeke).

p. ܠܕ l. 4 read ܗ̇ܝ for ܗܝ (Nöldeke).

p. ܟܗ l. 5 read ܒܗ̇ for ܒܗܝ (Nöldeke).

p. ܢܐ l. 17 r. ܡܢܐ (with R) for ܡ̈ܢܐ (Schulthess).

p. ܦܘ l. 8 r. ܡܫܡܫܢ̈ܝܬܐ for ܡܫ̈ܡܫܢܝܬܐ (Schulthess).

CORRECTIONS IN VOL. II.

p. ܠܒ l. 12 read ܪܐܢܝܘܬܐ for ܪܐܢܝܘܐ.

p. ܗܒ l. 8 read ܡܦܣܩܣܐ for ܡܦܣܩܣܐ.

p. ٣ l. 2 read وتوفيقه for دتوفيقه

p. ١٢ l. 4 read وغمّه for وعماه.

p. ١٥ note *ee* read ١٧ for IV.

p. ١٦ paen. read جنبها for حنبها.

p. ٢٣ l. 14 read ܘܠܒܫ for ܘܬܒܫ.

p. ٢٥ l. 4 read الجوّانىّ for والجوانىّ.

p. ٣٢, note: the reading of the MS. is correct.

THE STORY OF BENT-RESH.

The Story of Bent-Resh.

Lo [1]), his majesty [2]) was in Naharin according to his yearly custom, while the chiefs of every country came bowing down in peace, because of the fame of his majesty. From the marshes was their tribute; silver, gold, lapis lazuli, malachite and every sweet wood of God's-Land were upon their backs, each one leading his neighbour.

Then the chief of Bekhten caused his tribute to be brought, and he placed his eldest daughter in front thereof, praising his majesty, and craving life from him. Now, she was exceedingly beautiful to the heart of his majesty, beyond everything. Then they affixed her titulary as: "Great King's-Wife, Nefrure". When his majesty arrived in Egypt, she fulfilled all the functions of King's-wife. — When the year 23, the tenth month, the twenty-second day, came, while his majesty was in Thebes, the victorious, the mistress of cities, performing the pleasing ceremonies of his father, Amon-Re, Lord of Thebes, at his beautiful feast of Southern Opet (Luxor), his favorite seat, of the beginning (of the world), came one to say to his majesty: "A messenger of the chief of Bekhten has come, bearing many gifts for the King's-Wife". Then he was brought before his majesty together with his gifts. He said, praising his majesty: "Praise to thee, Sun of the nine Bows! Give

1) I have omitted the titles at the beginning of this story.

2) Ramses II.

us life from thee". So spake he, smelling the earth before his majesty. He spake again before his majesty: "I come to thee, o King, my lord, on account of Bentresh, thy great sister of the King's-Wife, Nefrure. Sickness has penetrated into her limbs. May thy majesty send a wise man to see her".

Then said his majesty: "Bring to me the sacred scribes and the officials of the court". They were led to him immediately. Said his majesty: "Let one read to you, till you hear this thing. Then bring to me one experienced in his heart, who can write with his fingers from your midst". The king's-scribe, Thutemhab, came before his majesty, and his majesty commanded that he go to Bekhten together with this messenger.

The wise man arrived in Bekhten; he found Bentresh in the condition of one possessed of a spirit. He found her ⌜unable⌝ to contend with him.

The chief of Bekhten repeated in the presence of his majesty, saying: "O King, my lord, let his majesty command to have this god brought . . . . . [1]).

[Then the wise man whom his majesty had sent, returned] to his majesty in the year 26, the ninth month, at the feast of Amon, while his majesty was in Thebes.

Then his majesty repeated (it) before Khonsu-in-Thebes-Beautiful-Rest, saying: "O my good lord, I repeat before thee concerning the daughter of the chief of Bekhten". Then they led Khonsu-in-Thebes-Beautiful-Rest to Khonsu-the-Plan-Maker, the great god, smiting the evil spirits. Then said his majesty before Khonsu-in-Thebes-Beautiful-Rest: "O thou good lord, if thou inclinest thy face to Khonsu-

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1) Lacuna.

the-Plan-Maker, the great god, smiting the evil spirits, he shall be conveyed to Bekhten". There was violent nodding. Then said his majesty: "Send thy protection with him, that I may cause his majesty to go to Bekhten, to save the daughter of the chief of Bekhten". Khonsu-in-Thebes-Beautiful-Rest nodded the head violently. Then he wrought the protection of Khonsu-the-Plan-Maker-in-Thebes, four times.

His majesty commanded to cause Khonsu-the-Plan-Maker-in-Thebes to proceed to a great ship, five transports, numerous chariots and horses of the west and the east.

This god arrived in Bekhten in a full year and five months. Then the chief of Bekhten came, with his soldiers and his nobles, before Khonsu-the-Plan-Maker. He threw himself upon his belly, saying: "Thou comest to us, thou art welcome with us, by command of the King Usermare-Setepnere (Ramses II)".

Then this god went to the place where Bentresh was. Then he wrought the protection of the daughter of the chief of Bekhten. She became well immediately.

Then said this spirit which was in her before Khonsu-the-Plan-Maker-in-Thebes: "Thou comest in peace, thou great god, smiting the barbarians. Thy city is Bekhten, thy servants are its people, I am thy servant, I will go to the place whence I came, to satisfy the heart concerning that, on account of which thou comest. (But) let thy majesty command to celebrate a feast-day with me and with the chief of Bekhten". Then this god nodded to his priest, saying: "Let the chief of Bekhten make a great offering before this spirit". While these things were happening, which Khonsu-the-Plan-Maker-in-Thebes wrought with the spirit, the chief of Bekhten

stood with his soldiers, and feared very greatly. Then he made a great offering before Khonsu-the-Plan-Maker-in-Thebes and the spirit; and the chief of Bekhten celebrated a feast-day ⌜with⌝ them. Then the spirit departed in peace to the place he desired, by command of Khonsu-the-Plan-Maker-in-Thebes, and the chief of Bekhten rejoiced very greatly, together with every man who was in Bekhten.

Then he took counsel with his heart, saying: "I will cause this god to remain with me in Bekhten; I will not permit that he return to Egypt". Then this god tarried three years and nine months in Bekhten.

Then the chief of Bekhten slept upon his bed, and he saw this god coming to him, to forsake his shrine; he was a hawk of gold, and he flew upward to Egypt. He (the chief) awoke in fright.

Then he said to the priest of Khonsu-the-Plan-Maker-in-Thebes: "This god, he is still with us; let him depart to Egypt; let his chariot depart to Egypt".

Then the chief of Bekhten caused this god to proceed to Egypt, and gave to him very many gifts of every good thing, very many soldiers and horses.

They arrived in peace at Thebes. Then came the city of Thebes, and the Plan-Maker-in-Thebes to the house of Khonsu-in-Thebes-Beautiful-Rest. He set the gift which the chief of Bekhten had given to him, of good things, before Khonsu-in-Thebes-Beautiful-Rest, (but) he gave not everything thereof into his house. Khonsu-the-Plan-Maker-in-Thebes arrived [at] his [plac]e in peace in the year 33, the second month, the ninth day, of King Usermare-Setepnere; that he might be given life like Re, forever.

THE STORY OF THE TWO DAUGHTERS OF KING ZENO.

TRANSLATION OF THE COPTIC TEXT.

The story of the two daughters of king Zeno.

[He knew not that she was a woman[1])]. He gave her a cell near his own cell, to the south of the church. Together with a philosopher, named apa Martyrios, he visited her twice every day. And the words which the saint apa Pambô spake to her for the profit of her soul were translated into Greek by apa Martyrios; for this reason the girl learned the Egyptian language.

When she had dwelled there three years, the Lord revealed to Pambô, that she was a woman, but he knew not that she was the daughter of the king.

When he knew that she was a woman, he said to her secretly: "Let nobody know that thou art a woman, for it is not suitable for our manner of life that a woman dwell amongst us, lest anybody be hurt for our sake." Nine years later, when they saw the girl beardless amongst the brethren, they called her Hilarion the eunuch, for there were many men in such a condition. Her breasts were not like the breasts of other women, on account of her ascetic practices they were withered; and she[2]) was not subjected to the illness of women, for God had ordained it in this way.

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1) Not in Amélineau's text, but supplemented by Dr. von Lemm.
2) According to a correction of the Coptic text by Dr. von Lemm.

When she had passed nine years under these severe ascetic practices, and her parents had already ceased to think of her, a demon took possession of her younger sister in Constantinople. She was brought into the presence of the great ascetics of Byzantium, that they might pray for her; but God did not grant her recovery at their hands. The courtiers gave advice to the king and said: "May the king live for ever[1])! If it please thy majesty to accept our advice, thou shouldst send thy daughter to the ascetics of Shiīt[2]), who are great in holiness[3]), and we believe that God will grant her recovery on account of their prayers."

The king on hearing their advice rejoiced, for there was great sorrow in his house for the sake of the girl.

He prepared what was useful for his daughter and sent with her two eunuchs and two virgins and other servants for her service.

He wrote to Rakote[4]) to the commander and to the governor to accompany her to Shiīt. The king wrote [also] a letter to Shiīt, asking for paper and ink to write with his own hand, lest haughty words should be put in the letter, such as are becoming to the royal rank. "The unworthy king Zeno, whom God hath given this honour above his merits, writeth to the saints, worthy of being loved, who pray for us in [the name of] the Lord, Hail. Above all, I worship your assembly in Christ, and if you hold me worthy enough, I shall kiss the dust of your sanctity's feet. But I inform you of what the Lord hath done me, on account of my

1) Cf. Daniel VI, 22; *The Story of Ahiqar*, ed. Conybeare, R. Harris, A. Smith Lewis, p. ٢, 12 paen. 2) Skete. 3) πολιτεία 4) Alexandria.

many sins. I had two daughters. I had no consolation except them. The eldest went from me, she is gone. Hath she died in the sea? Hath she become the prey of the wild beasts? ([1] Hath she been captured by the Barbarians [1])? God knoweth in what manner she died. A great sorrow struck me on her account, for I found not her corpse to bury her. ([1] When I had consoled myself somewhat about her, saying: The will of the Lord be [accomplished] [1]) — then another sorrow struck me, much more vehement than the first one: the other [daughter], who was my support, a demon took possession of her; we keep watch over her day and night. I have been advised to send her to your holiness. Now the end of this letter is truly, that God will not reject your prayer".

When the girl had arrived at Rakote, the commander and the governor went with her to Shiīt; and when they came into the presence of the saint apa Pambô, they gave him the letter of the king and told him about the girl who was possessed by the demon. He called all the brethren together and read before them the letter of the king. But when they had begun to pray over her the demon took possession of her in the midst of the brethren, threw her on the ground and continued to torment her so that the commander and the governor wondered greatly.

As to the saint Hilaria, when she saw her lay sister, she recognised her: but the lay sister did not recognise her sister, the nun: and how could she recognise her?

(1—1) Only in Coptic Ms. 1101 (Or. 6073), British Museum, according to Dr. von Lemm.

For her colour had altered, the beauty of her body had withered, her eyes were sunken in, she was only bones and skin.

When she saw her sister, she was vehemently troubled, her bowels were disturbed about her sister, she threw herself at her sister's neck, weeping till the earth was soaked with her tears.

When the brethren saw her weeping, they said: "She hath compassion of heart with her". But when she had recovered a little from her illness, he [1]) called an old ascetic and said to him: "Take the girl to thy cell and pray over her, till God granteth her recovery". But he said: "I have not attained such a degree of perfection as to be able to take a woman into my cell". But the philosopher Martyrios said to Pambô: "Trust her to Hilarion the eunuch, he is able to take a woman into his house". They trusted the girl to her sister, who took her into her house. When she saw the face of her sister, she was troubled, she threw herself on the ground and weeped vehemently: when she had recovered she kissed her mouth. Sometimes she slept with her on the same bench.

After seven days God granted her the recovery [of her sister]. She took her to the midst of the church and said: "On account of your prayers God hath granted recovery to the daughter of the king". The commander and the governor held a religious meeting and turned back and departed. As to the brethren they wrote to the king through his daughter: "The unworthy [persons] of the Nitrian mountain write to the triumphant king

1) Pambô.

Zeno. Above all we adore thy lofty majesty. May the Lord preserve thy empire without any scandal, like that of David and Solomon. Farewell, thou who providest for us and the whole church".

In this way they arrived at Constantinople. There was a great joy over the recovery of the king's daughter. The king made a feast for all weak and ill persons, he stood and served them and gave everyone with his own hand a goblet of spiced wine. On the next day he made a feast for all the courtiers. But when he asked his daughter about that which had passed to her, she said to him: "They entrusted me to an ascetic, named Hilarion; he hath prayed over me and God hath granted me recovery. ([1] Great was his compassion with me [1]). Sometimes he kissed my mouth, sometimes he slept with me on the same bench during the whole night".

When the king heard this, the matter troubled him; he said: "I never heard that monks would kiss women or sleep with them on the same bench; but I have heard that they hated them and would not condescend to speak with them at all. How is this now? I understand it not".

This thought troubled the king. He wrote a second letter to Shiīt, in this way: "His victorious majesty Zeno, writeth to the pious fathers dwelling in Shiīt. I am a debtor to your prayers and I cannot attain the measure of your honour, nor pay what I wish [to pay [2])] ...... by your intermediary. So I wish that you accept my ... and that you send me the brother

(1—1) According to corrections of Dr. von Lemm.

2) i.e. my debt.

named Hilarion. There is an illness in the palace and I cannot ......" [They called] Hilaria and said to her:[1]) "Arrange thy matters, brother, for the king hath sent for thee".

Now the Blessed was much grieved. The brethren consoled her, saying: "Go and the Lord shall go with thee and thou shalt return in peace".

They sent with her two old brethren, hermits. So they went towards Constantinople to the king. When the king heard that they had arrived, he rejoiced greatly and ordered them to be brought to him .... ["Tell me the truth, that I] may purify myself from this transgression. But thou, spare no words!"

The holy Virgin meditated saying [to herself]: "I should like to conceal the matter; but lest the other monks be confounded on my account [I shall make known the matter] now that such foulness hath been conceived about these saints. She said to him: "Bring me the Gospels". He brought them her. She said to him: "Swear to me: I shall not [restrain thee] from going to my place". So he swore by the Gospel. She said to him: "I am Hilaria, thy daughter". The king, on hearing this, wondered and was perplexed; he could not speak for an hour. But at once he understood [the matter], hurried towards his daughter, embraced her, weeped on her neck, kissed her mouth like Joseph in his time, when he threw himself on Benjamin's neck and wept over him.

When Hilaria's mother and sister heard [the news], they screamed aloud. For women are naturally inclined to be perplexed. The king restrained them,

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1) Giron, p. 61.

saying .... lest God bereave us of our two [daughters]. But, on the contrary, let us praise Him because we have found her back alive". Because the king had sworn it to her, he revealed not the matter to the other brethren who had accompanied her and kept her during three months with him in order to continue seeing his daughter's face daily.

He asked her how she had left his house, she told him how she wore her dress of a spatharios and how she had gone to Rakote and how she had gone to Shiīt with the deacon.

Then they took leave and returned to their place. The king gave Shiīt three thousand [measures of] corn, for the eucharist and for his daughter, with six hundred measures of oil and this hath been continued for the church of Shiīt till this day.

After her arrival at Shiīt she lived still twelve years. At last she fell into a severe illness and bore it with courage. She called the holy Pambô and conjured him thus: "When I shall have ceased living, thou shalt take care, because thou knowest my whole life, that this coat be not taken from me, but let me be buried with it".

When she had given up the ghost, he stood over her body and buried it in the coat, according to what she had said to him; when she had been buried, he sat down and spoke to the monks a divine word. He said to them: "Verily, a weak vessel hath put to shame this multitude of monks who are dwelling at Shiīt: who hath shown such an endurance, when she dwelled struggling amongst men? Who hath shown such an endurance, bereaving herself of rest of the flesh, as she hath done?"

When the brethren heard her life, they were struck

with wonder and praised God, saying: "Therefore He hath granted her the grace of deceasing on the day of Mary, the holy mother of God [1]), i.e. the 21st Touba".

They wrote to her father about her end. He and [Hilaria's] mother were highly grieved. Afterwards he consoled her [2]) mother, saying: "If he who hath posterity in Sion and kindred in Jerusalem hath been called happy [3]), verily how much happier are we, for we have posterity in the heavenly Jerusalem. Verily .....

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1) θεοτόκος 2) i.e. Hilaria's.

3) Dr. von Lemm compares Is. XXXI, $_9b$ according to LXX.

THE STORY OF HILARIA.

TRANSLATION OF THE LONG ARABIC TEXT.

(Forget I, p. ٣٨٤ *et sequ.*)

The 21th day of the month of Ṭūbih.

On this day Hilaria the daughter of king Zeno, departed this life. He had no male child, but only two virgin daughters. He gave them a careful education; in the first place he let them learn writing, as was becoming to the royal rank, and let them learn by heart the psalms so that they could read them throughout [1]).

The name of the oldest daughter was Hilaria. She p. ۳۸۲ desired to remain a virgin; especially she felt inclined towards monastic life. But she shrank back from going to the monasteries of Byzantium because she knew that they would not receive her from fear before her father.

Then she took a manly resolution and determined what to do in order to enter the pure career of monastic life. One day the king went with his daughter to the cathedral at the time of the ministration of the holy sacrifice and the blessed Hilaria raised her eyes to heaven and said in her heart: "O Lord, if Thou esteemest me worthy of the pure calling and Thou wilt make my way to succeed, let me hear words from the scripture-lessons pointing to my aim and wish." When she entered the church she listened and heard firstly the great word of the apostle: "By faith Moses refused to be called the son of Pharao's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the

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1) عَرْضًا, *ad aperturam.*

pleasures of sin for a season"[1]. And also from the catholic epistle: "The wealth of this world is like grass and hay"[2]; and from the Acts of the Apostles: "I have coveted no silver or gold or apparel. Yea, you yourselves know that these hands have ministered unto my necessities"[3]; and also from the Psalter: "His joy is sweeter than gold and precious stones and honey and honey-comb"[4]; and also from the Gospel: "Whosoever forsaketh not all that he hath, cannot be my disciple"[5]; and from the sermon of the bishop after the Gospel: "Wherefore, O man, desirest thou what passeth away and what thou must leave behind. Know that the lusts of this world pass away. Therefore confide not in riches, for riches remain here and our sins precede us to the judgment-seat of the Lord." Then she praised God saying: "God hath given success to my course and smoothed my way." When they had received the blessing, she prepared herself for fleeing and God, the beneficent, showed her how to act. On the next morning she clad herself in the dress of a spatharios, girded herself with a girdle of Ṭāif-leather, took a stick in her hand and went in the direction of the sea, where no one would notice her. She found a ship sailing to a town called Ṣafīrā. She said to the sailor: "I desire to be brought to the shore of Alexandria, for I have to transmit orders of the king." The sailor said: "We go not towards that place, o spatharios; but if the king wanteth it, we cannot thwart him." So they brought her to Alexandria; at that time she was twelve years old and a beautiful girl.

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1) Hebrews XI, 24 *et sequ.* 2) James I, 10.
3) Acts XX, 33 *et sequ.* 4) Psalm XIX, 10. 5) Luke XIV, 33.

She entered the church of Anbā Petros, the last of the martyrs, prayed and beseeched him to help her and went to the church of the holy Mār Marcus and asked him to smooth her way. There she found a deacon, named Theodorus, and said to him: "Peace to thee, brother. I desire that thou travellest with me to the p. ٣٨٩ mountain of Shīhāt, for I wish to visit that place and will give thee thy wages; for I have left my country in order to pay this visit." The deacon said to her: "O spatharios, for a long time I have wished to go to that place, and perhaps it is God's will. But let us eat bread and depart to morrow morning." The blessed said to him: "Good." She took a dīnār and gave it him, saying: "Buy for this dīnār what we need." The deacon took the dīnār and spent of it what they wanted.

The next morning they saddled beasts to ride on and went to the church of Abu Menas [1] where they passed the night. On the next morning they went to Shīhāt. When they had arrived, the holy Mārī Bamfū was consulted about them: "There is a spatharios who hath brought with him a deacon." He gave order to bring them to him. When they had entered, he clapped his hands, as is the custom of monks, and prayed. When they sat down he told them many profitable stories.

Then the blessed Hilaria addressed herself to the pure old man, saying: "I wish to be invested by thee with the monastic habit and to remain here." Father Bamfū answered and said: "My son, it is impossible for thee to remain here, for thou art accustomed to comfort and

1) Cf. K. M. Kaufmann, *Die Menasstadt und das Nationalheiligtum der altchristlichen Aegypter*, I (Leipzig, 1910).

bodily rest. But if thou desirest to become a monk, go to Anyāṭūn because it is hidden [1]) and in that place is a congregation of rich people who have embraced monastic life but live there without trouble, finding consolation. But we are far from Miṣr, at a distance of forty [2]) days from the plain and the towns; nay, we are even in need of clothes. And thou canst not endure our meagre food and our hard life." The blessed Hilaria answered him saying: "Know, my father, that I have [3]) come to this holy mountain with my whole heart and now thou repellest me, but the Lord shall call thee to account for my sake."

When the pure old Anbā Bamfū heard this he wondered at the acuteness of the boy's answer. At once he cleared a place for her and the deacon where they could be lodged. But the deacon took the prayer [4]) [of the prior] and returned to the town. Hilaria, the daughter of the king, said to the prior: "My Father, take this little sum from me and distribute it among the poor." He answered: "We need nothing of it, for the labour of our hands is sufficient for us. But if thou possessest something, I will give it the deacon in order to transmit it to the patriarch." Hilaria gave him all that she
p. ٣٨٧ possessed and the golden stick and her girdle.

The deacon took leave of them and departed. Then Hilaria turned towards the holy Anbā Bamfū and said: "My Father, I desire that thou investest me with the monastic habit." He explained [the precepts] to her, exa-

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1) I am not sure of the meaning of the text.

2) Amélineau proposes to read: four.

3) The text adds: not.

4) i. e. blessing.

mined her and taught her the ascetic practices, gave her a repaired mitre and a coat of hair. At once she would put them on; he prayed over them and invested her with them, without knowing her to be the daughter of the king. He gave her a cell near his own and visited her at all times. The Lord showed her his grace, so that she learned to speak the language of the Egyptian people. She was extremely ascetic and zealously fasting and praying. The monks wondered how the softness of her body suffered those harsh clothes. When she had stayed there nine years without getting a beard they called her Hilari the eunuch. On account of her frequent fasting and praying and ascetic practices her breasts withered and it ceased to be with her after the manner of women.

After the lapse of so long a period her parents had despaired of seeing her again, but the Lord (blessed be His name) would show her and make her known to them. Her younger sister became possessed by a mean villainous demon. So her father the king sent her, escorted by soldiers and two masters, to many monasteries and dwellingplaces of ascetic old men, but the Lord gave her no healing at their hands because God planned Hilaria's glorification. So the courtiers gave advice to the king, saying: "May our Lord the king live for ever [1]); know that in Wādī Habīb there are pure holy monks. Send thy daughter to them and we believe that God will heal thy daughter on account of their pure prayers." When the king heard this he rejoiced greatly. He ordered two masters and two slave-girls and soldiers from his armies to accompany the girl and

1) Cf. p. 10, note 1.

wrote to the governor of Alexandria ordering him to send his daughter to the mountain of Shīhāt. He wrote also to the old men: "Thus writeth Zeno, the unworthy of the kingdom, whom God hath given this gift which he meriteth not, to the holy, pious, beloved Fathers, who strive to liberate themselves from the whole world, the ascetic, selfdenying monks in the holy mountain of Shīhāt, called balance of hearts, Hail. In the first place I prostrate myself with my face before your holiness. Then I will inform you, my Fathers, of what the Lord hath done me on account of my many sins and trespasses. God had given me two daughters. One left me and I know nothing about her; so I was in great sorrow on her account. And while I had to suffer this great sorrow, there struck me another sorrow greater than the first one: the other daughter, whom I had expected to be my consolation and a compensation for her sister, a demon took possession of her and tormented her day and night so that I am near to saying that death is preferable for her to life. My courtiers have given me
p. ٣٨٨ advice to send her to your holiness. And now my whole hope is upon you, that God will not reject your request and that she will be saved by your prayers."

When this message reached Alexandria, the emir with many soldiers went to accompany her. They reached the monastery, brought the letter of the king and gave it the holy Anbā Bamfū. He assembled the brethren and read the letter before them. When they began to pray, the demon threw her down and continued to beat her among them, so that the emir and all who were with him wondered and said: "How can a demon do so among holy persons?"

When the holy Hilaria saw her younger sister, she recognised her and her heart was troubled on her account, her limbs ached and she wept over her. When the brethren saw her sick at heart for her sake, they were sorry. When prayer was finished Anbā Bamfū called one of the brethren and said to him: "Take this girl with thee in thy cell and cease not to pray over her till God shall have restored her health." He said humbly: "I have not reached that degree of perfection, and I cannot be entrusted with this girl." Then Anbā Martyrios said: "Trust her to Hilari the eunuch [1])." So they trusted the girl to her sister. She began to pray over her and to weep till she had soaked the earth, to embrace her and to kiss her face, to lie with her on one bench, while she held her to her bosom. After seven days the Lord healed her. The emir and the ḳāʾid and the soldiers received with them the holy eucharist on Sunday and returned to Alexandria. As to the girl, God had given her grace and the villainous demon had left her; so the servants and slave-girls and soldiers took her and returned with her, rejoicing because the Lord had given success to their journey. The old men wrote a letter of explanation to king Zeno in the following terms: "The unworthy inhabitants of the mountain of Nāṭrūn write to their victorious lord Zeno, the pious. Above all we prostrate ourselves before thy venerable noble majesty. May the Lord preserve thy throne and confirm thy kingdom like that of David and Solomon and Hezekiah [2]) and Uzziah and rule thy kingdom without trouble. Be safe in the Lord because of thy care for

1) Text: لباريون السقلان.   2) Text: Ezekiel.

the church of the Lord Christ, our God." When this letter reached the king he rejoiced greatly on account of his daughter's recovery. He arranged meals for the poor and spent much money. He said: "My daughter, what hath happened to thee at Shīhāt?" She answered: "My father, they entrusted me to a holy, ascetic monk, called Hilari the eunuch. It was he who prayed over me; then I was healed and the Lord gave me health; he was very benignant to me and many times he lay with me on the mat on the bench. But, my father, I
p. ٣٨٩ hear that monks hate women and therefore inhabit the desert, because they will absolutely not speak with them. And how is this? I know it not."

When the king heard this from his daughter he wondered greatly and said: "This is not the custom of monks who expel demons; this is an innovation among the monks". He wrote a second letter to Shīhāt in the following terms: "The victorious king Zeno ventureth to write to the pure, pious Fathers on the mount of Shīhāt. I am indebted to you on account of your bounty and benignity and your prayers and I cannot pay . . . [1]) so I beg you to show me the favour of sending brother Hilarion, for I am sick at heart and I cannot undertake a sea voyage and accomplish this great distance because of the heavy . . . . [2]). The fame of his holiness hath reached us and our confidence is in him; if he cometh to us we shall profit by his prayers."

When this royal letter had arrived and had been read before the rest of the holy monks, the pure presbyter Bamfū called the blessed Hilaria and said: "Prepare

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1) The text is corrupt. 2) The text has: hunger.

thyself, brother, for the king hath summoned thee." When the blessed Hilaria heard this, she felt a great sorrow. The monks consoled her saying: "Go in the peace of the Lord who will be with thee and restore thee to us safely." They sent with her two brothers and two old brothers and they went to Constantinople.

When they arrived the king rejoiced and gave orders to introduce them joyfully; he received them personally. He said to them: "Pray for me, that the Lord may keep me in the loyalty of my orthodox fathers." When they went out he retained his daughter Hilaria and remained alone with her saying: "Holy Father Hilarion, we need thy prayers and wish to speak to thee; but be not offended and be not sorry. The little girl hath told me how she was in thy blessed presence: that thou used to kiss her, mouth on mouth, and to lie with her on the mat on the same bench. So I desire that thou tellest me the reason of thy kindness towards her, whether it sprang from spiritual or from bodily love. Tell me the truth and be not ashamed or disturbed by shame, that I may be pure from this trangression." The virgin Hilaria thought: "I should like to conceal this matter, but I fear that the king would cast an eye of contempt on all monks." She said: "The king may live for ever. Let the four holy Gospels be brought before me." When this had been done she said to him: "Swear to me that thou wilt not reveal this secret nor restrain me from going to my monastery." The king swore by the holy p. ٣٩.
Gospel. Hilarion said: "I am Hilaria thy daughter." When the king heard this he wondered and became stupefied so that he could not speak during a long time. When his spirits returned he went up to his daughter

and embraced her like Joseph when he embraced Benjamin his brother, and wept vehemently. When her mother and sister heard the news they came running, embraced her and wept and cried, kissed her hands and her face and would restrain her from returning to her monastery. But the king checked them saying: "I have submitted myself to her will and sworn not to restrain her." Then her mother said: "We will retain her with us, in order to crown her with the royal crown." But the king said: "I will not do so, but we will give glory to the Lord, now that we have seen her alive." The king concealed her secret and retained the monks for three months in order to be able to see his daughter every day. He questioned her about her flight from the castle. She told him the details, how she had disguised herself as a spatharios, how she had reached Alexandria and how she had gone to Shīhāt. When the king heard this he wondered, and gave an official order to send to the monks on the mountain of Shīhāt every year three thousand measures of corn for the eucharist of his daughter, and three hundred measures of oil. This hath been continued every year until to day.

The king bade them farewell and they departed towards their monastery. After her arrival Hilari lived twelve years. At the end there befell her an illness, the pains of which she bore with great courage. Then the holy virgin called Anbā Bamfū and conjured him thus: "When I shall have accomplished my life, make known, my Father, the whole story of my life and allow not that this repaired cowl be taken from me, but if you shroud me, let me keep it." When she had departed this life in glory and honour, the holy Anbā Bamfū told them what

she had ordered him. When they had buried her the holy Anbā Bamfū sat down and told the brethren in an address all about the holiness of this pure virgin, saying: "I am feeble, the unworthiest of all the brethren on the mountain of Shīhāt. Who is there that like her possesseth the endurance to live continually among so many men? Who possesseth such selfrestraint and is able to neglect all bodily comfort and finery and pleasure?" When the brethren heard this they praised God. And behold, the Lord gave her good fortune and grace for she departed this life on the day of the departure of the mother of Light, the virgin Mary, because she had loved her (Mary's) life; so the Lord gave her this sign of grace.

They wrote to her father the king that she was dead and he began to mourn over her. But her mother consoled him saying: "He hath been called happy who hath posterity in Sion and kindred in Jerusalem, according to what is written in Isaiah the prophet: "Blessed who hath posterity in Sion."[1] For she can be beseeched to intercede for us with our Lord Jesus Christ so that He forgive us our sins and trespasses."

These words have been written by the holy Anbā Bamfū. He hath written and deposited them in the church of Shīhāt for the sake of glory and profit. May the Lord have mercy upon us by his prayers. Amen.

1) Is. XXXI, 9*b* according to LXX.

TRANSLATION OF THE SHORT ARABIC TEXT.

(Forget I, p. ٣٣٤ *et sequ.*)

On this day (21th Ṭūbih) died also the holy, pure Hilaria, the daughter of king Zeno. This king was orthodox and a friend of the church. He had two daughters, this saint and her sister, but no son. This pure maid Hilaria had from her youth an inclination for being alone. So she began to think about monasticism and putting on the angelic habit. She left the palace of her father, dressed as a man, reached Egypt and went from there towards Shīhāt. There she met a holy old man, named Aba Bamū. She told him the plan she had conceived and that she was a woman. He concealed her secret and gave her a grotto to dwell in and took up the habit of visiting her. When she had passed fifteen years in the grotto without getting a beard, the old men thought her to be a eunuch and they called her Hilari the eunuch.

As to her sister, a villainous demon took hold of her. Her father spent much money on her behalf, but she was not healed. Then the advice was given him to send her to the old men in Shīhāt; for their fame had penetrated throughout the Roman empire, because of their holiness. So he sent her, accompanied by two masters and an escort and slaves and gave them a letter for the old men, in which he informed them of his sorrow,

and told them that the Lord had given him two daughters; one of them had left him and he knew not her place of abode, and he had not heard of her. The other was possessed by a demon, she whom he [1]) had expected to be his [1]) comfort and consolation. He asked their holiness to pray over her, that the Lord might heal her. When the old men had read the letter of the king, they prayed over her many days but she was not healed. Lastly they requested Hilari the eunuch, her sister, to take her and pray over her, but she excused herself. Then they induced her to take her and after a few days she was liberated from the demon.

The holy maid had recognised her sister, without being recognised by her; and she used to embrace and to kiss her and to go outdoors to weep. Then she brought her before the old men and said to them: "Behold, the Lord hath healed her by your prayers". Then they sent her to her father in peace. When she arrived, he and all the inhabitants of the castle rejoiced over her and uttered many thanksgivings to the Lord. Her father asked her about her manner of life among the old men. She told him how the holy Hilari had healed her and how he used to embrace her often and to kiss her. The king was disturbed by this fact and he sent a message to the old men wherein he told them to send Hilari the eunuch who had healed his daughter in order to receive his blessing, whereupon the old men told her to go to the king. Then the holy maid wept grievously before all the old men and excused herself. They said to her: "This king is pure, a friend of the

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1) The text has the 1st person.

church. It is not allowed, according to the scriptures, to thwart him". After a struggle she went to the king. He and his courtiers saluted her. When they were alone, the king drew near to her and uttered his suspicion about her kissing his daughter and how he had been disturbed on hearing this: he asked her to reveal him the cause of this. Only he and the queen were present. So she said to them: "Bring me the Gospel and swear to me, that you will not press me not to return to the desert, when I shall have spoken". They swore, and thereupon she told them that she was their daughter Hilaria, and how she had left them disguised as a man, and showed them the signs they knew. Then they cried aloud and wept together and there was a great tumult in the castle. They said to her: "We allow thee not to go". But she reminded them of the oath and scarcely she agreed to stay a month with them. Then she departed to the desert. From this day onwards the king gave the revenues and the taxes to the inhabitants of the desert and all that they wanted from the revenues of Egypt, so that the number of the monks augmented greatly, and they began to inhabit the cells. As to the pure, holy Hilaria, after her coming back from her father, she lived five years; then she died and nobody knew her to be a woman, until after her death. May the blessing of her prayer be with us. Amen.

TRANSLATION OF THE SYRIAC TEXT.

The Story of the Holy Hilaria, the daughter of king Zeno.

For the pious, my Beloved, it is always good to occupy themselves with the holy doctrines, teaching the fear of God and leading us in the right ways which are pleasing unto God.

And especially with the stories of the memory of the works of the Saints, who lived well with God and were perfect in the holy service. For there is nothing of such profit to the pious soul as such meditations which show forth the excellent life and holy works and humble habit of monasticism.

For it is well known that there is no small consolation to be gathered from [an examination] as to how they lived and pleased God in humbleness; how they persisted in patience and in that love, which is a perfect sign of being a disciple of Christ, and in great works; how they persevered in steady and long fasting, how they humbled themselves in ascetic exercises beyond all power, and in performing abundant services beloved by God.

Not only blessed men have been seen doing this, but there have also been found women in all generations shining like stars in the whole world. And now, because

it is, as I have said, meritorious to make known by writing the memory of the deeds of the Saints, it is also beautiful for us to hand down and to write that which we have heard from trustworthy men who were eye-witnesses of the pious persons who were leading an angelic life by their deeds, and mortified their bodies by asceticism.

So [we will speak] firstly about a woman of royal descent, whose story is above [the power] of our weak words. So it would be becoming for us to be silent, because of our inability, but as such a work, however weak, is of profit for such persons as are longing with a pious mind to hear such things, we will not refrain from speaking, asking the help of God, giver of knowledge.

So we will begin with the time when the famous and pious king Zeno, was reigning beautifully; he was equal in faith and love of Christ to the glorious and great Constantine; but he was vexed and suffering from his having no son and successor to the throne after his death. His desire made him frequently pray and entreat God and send to saintly-living men in mountains and caverns and monasteries, that they should ask God to grant him his wish. This he did because he was very pious and expected that on account of their intercession [1]) with God, who loveth his elected, they could acquire all from him. So shortly after his accession to the throne a daughter was born to him, she with whom this story dealeth, truly a firstborn fruit of the prayer of the Saints and a reward of his rich vows. When she was sanctified by baptism, the holy sign of divine birth, she was called Hilaria.

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1) Παρρησία.

She was educated as is becoming to children of faithful parents. A heavenly grace was spread over her and with her was to be found humbleness and great peacefulness; the doctrine of the holy Scriptures she learned soon and excelled by great wisdom. She had governesses who taught her the good doctrine, chaste women who were ascetically living as virgins. I mean nuns, who were visiting her constantly. While she recited with them the holy Scriptures and songs and services, there awoke in her the desire of assuming their habit. They told her about the life of holy men and humble virgins who had given themselves to God and were betrothed to Christ and had mortified their flesh by asceticism. They told her especially about the holy Fathers who were aboding in the desert of Egypt, which is called Skete.

All these things she concealed secretly in her soul and hoped that they could be realised in good season. But though she was anxious to assume the holy life and to perform the duties of waking and fasting which are becoming to the holy habit, she would not do this openly because she knew that it was not agreeable to the king and queen, that she had such plans: for they hoped that she would be a source of temporal joy to them; and they thought already about her marrying and having children, that would bear the royal dignity after them.

But she, while living alone in a room in the palace, was, according to a rule of divine wisdom, symbolically practising monasticism, fasting steadily and sometimes eating only every evening or every second day, with long vigils and constant standing in prayer, day and

night, reading the holy Scriptures and the stories of elect holy men and holy women. Meanwhile she looked for the realisation of the plan which she had conceived namely to go away secretly and to adopt the solitary life in the foreign country. She hoped fervently to see the Egyptian desert and to live with the solitary ascetics there.

Now her parents, the king and queen, were usually admitted to see her every fifth or tenth day, according to the rule laid down by her; because she would not converse with them frequently, for she lived in a retired manner and was in this way quietly practising the habit of chastety and humbleness under a pretext. Then it happened that the king, when visiting her, perceived that the grace and royal beauty, that was spread over her handsome face, was fading away, that her body was becoming emaciated, that her strength was diminishing and day by day she was fading away and decaying and that she was sinking into a serious decline. So he said: "What hath befallen thee, my daughter? Perhaps thou art sick and, because of thy bashfulness, thou wilt not reveal it to us? Or is there a sickness of heart of which thou informest us not? Verily, thou givest us much trouble and pain, on seeing thee fading away and decaying like one wounded and sick". But she said to them: "Suffer not anyhow, my father; for there is nothing that maketh me suffer, nor is there a pain that troubleth me. On the contrary, my heart rejoiceth very much, because thou art spared and enjoyest peace". So she cheered them up by these words.

As a rule her waiting-woman with whom she had intercourse brought her food from the palace, dishes of all kinds; but she took only the bread and the rest of

the food she sent secretly to the poor by the medium of that servant. When she had lived in such a way five years, steadily fasting every second day (she was at that time five and twenty years old), she thought that this was the time for going away to the abode she was longing for; but how could this plan be carried out if she was seen by her servant every day? And if she were to be sought in vain, they would turn every stone and seek her in every direction and there would be no means of escaping.

But what devised she and what contrived she?

She adopted the rule of delaying [the visits of her servant] more and more, saying to her: "To day I have got food that will be sufficient for three days; trouble me not with thy visit till the fourth day hence. Let nobody know this; otherwise thou wilt be in danger on my account. But take the food, which is given to thee to bring it me, and take it secretly to the poor. And if my parents ask thee, say, as usually: She hath taken and eaten it". In this way she would, when being ready to go away, be able to prolong the interval between her visits and hinder her from entering during five days or more, in order to be able to reach a far distance on her journey before being sought and missed.

Thus she did during one year, saying to her servant: "Till the fourth day hence approach not unto my door". And soon she said: "Till the fifth day", and then: "Till the seventh".

When the day had come, that she was prepared for going away, she said secretly to her servant: "Take this dīnār and buy for it a coat of hair and sandals and a cowl, but let nobody see or know it, for I will

give this to that nun, which often visiteth me, because I see that she is poorly dressed". The servant took the dīnār and accomplished all according to her command. After a few days Hilaria said to her: "Visit me not during five days". Thereupon she prepared herself for departing, took off the princely dress she was wearing and put on the coat of hair and the sandals.

Then she threw on the capuchin, took some food and some money for expenses and went away in the morning, while no one saw her, to the seashore which was not very far from the town, while a steady prayer was in her mouth and tears stood in her eyes.

Thus she prayed: "O God, Thou who guidest the Saints and leadest them on Thy eternal way, who art everywhere with them and leavest them never, lead me on this way and direct my feet on the way of salvation and bring me to the place which I long for, that I may have intercourse with Thy Saints and serve Thee with them in holiness and praise Thee eternally".

Now it happened that, by divine Providence, at that time a ship was ready for departing in the direction of Egypt, to Alexandria, the place where she wished to go to. When she had asked the people there and had heard what she hoped, she gave the fare and embarked. And nobody of those who saw her, knew whether she was a man or a woman, because she was dressed humbly and chastely in the humble monastic dress and in the royal residence there were many of such monks and nuns; so those who saw her thought that she was like the rest.

The ship sailed and reached Egypt in a few days.

Then she left the ship, entered Alexandria and visited the holy places there, churches and monasteries and strengthened herself by the prayers of those who were performing in holiness the service there. While she was still walking through the town she saw an old hermit, an excellent man of those of the desert. Addressing him she asked in the first place after the way of living of the hermits in the desert, and whether they received strangers gladly into their community, and which place or convent was the first to be reached in the desert.

The hermit said to her: "Their way of living is that each of them reciteth separately and in his own way and every one accomplisheth the holy service in his cell, which he leaveth not during the whole week. But on Sundays, at the time of the ministration of the holy sacrifice, they go to the church that is situated in the midst of the cells and partake of the holy sacraments. Some of them cover their faces with their caps so as not to see anyone and not to be seen by anyone; every one fasteth as he chooseth and according to his strength, some of them every second day, others every third or fourth day. The conspicuous take food only once a week.

This consisteth of dry bread and olives, sometimes they take also boiled vegetables; others feed upon herbs like the beasts.

The monastery which is at the entrance of the desert is called that of Aba Macarius. It is said that the number of hermits belonging to it, amounteth to three thousand. And as to their love of strangers, it is great, praiseworthy and divine. But they admit amongst them no beardless youths nor indulgeth any one in seeing a woman".

When she heard this she replied and asked after the way to the desert. He told it her and she made an obeisance before him and received his blessing [1]) and each of them went his own way, without knowing the other's sex and without asking after it. When he was far from her and out of sight, she knelt down in order to pray before God and thus she spoke: "Our Lord Jesus Christ, the life and salvation that hath dawned for us, thou who hast come to seek the forlorn, and to bring back to the way of truth those who have gone astray, Thou who leadest Thy Saints to the eternal way — turn to me the lost one, for I seek Thee, my Lord, and lead me at Thy right hand to Thy way of life, for Thee alone my soul loveth. And direct my feet in the way of salvation and receive me into Thy good harbour. For Thou art my strong hope and in Thee I have confided from my youth, now and for ever. Amen".

When she had finished her prayer and sealed herself with the holy sign, she took the way to the desert while continually prayer was in her mouth. After three days of travelling, she reached the convent of Aba Macarius, at the entrance of the desert.

It was a sabbathday, and while she was passing between the cells she saw none of the solitaries without the door of his cell. She ventured not to knock at a door; but on going round in order to find some one, she came to the church, their place of congregation. She entered to pray and saw the Presbyter who constantly was aboding there. After having finished her prayer, she asked his blessing, and he invited her to take rest,

1) Litt. his prayer.

saying: "From where cometh your pious person, o Father? and what is the cause, why thou visitest us, poor creatures?" For he thought that she was a man because of her manly dress and the changed colour of her face which had become dusky and black.

And thus she answered him in a manly tone: „Your servant, Father, cometh from Constantinople, in order to be the disciple of your holiness, if it please God and you". The Presbyter said: "What is Thy name?" She answered: "John the eunuch. As to my class I am a slave and I belonged to a noble and well-known Roman [1]) man and performed with him the service of a slave. And when he deceased in peace, he freed me. Then being master of my own person, I have sought to please God above all and from fear of God I assumed the holy habit. But I had an infinite longing to see the Saints who in this desert are living ascetically and devoting their lives to God, and to pass the rest of my life with them. For that reason I have hastened to come to you now".

Thereupon the Presbyter said: "Thy coming is right, Father. Stay here and take rest to-day. Tomorrow, which is a Sunday, the solitaries will assemble here as usually in order to partake of the holy sacrifice".

So on Sunday morning, at the third hour the solitaries assembled into the above mentioned church; and when they had partaken of the sacramental sacrifice, the Presbyter told them the story of John, the eunuch. On their wish, she [2]) was brought before them and throwing herself at their feet, her [2]) lips murmered a prayer,

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1) i. e. Byzantine. 2) The MS. has the masculine.

while she [1]) was trembling from fear, that it might be known who and what [2]) she [1]) was.

Then they prayed over her, blessed her, spoke to her words of admonition and taught her how to conduct herself; they gave her also a separate cell and ordered a very old man in her neighbourhood: "Take John the eunuch and let him be as a son to thee and take care to be his guide in the doctrine which is necessary and in the rules laid down amongst us".

Thereupon the old man took her with him and showed her the cell and she dwelt amongst them and regulated her life as they did, in good work and labour. — Thus far about her departing and arriving in the desert. —

As to the governess which had served her while being in the royal palace, when the days had passed during which Hilaria had forbidden her to enter, she went to her service and saw that Hilaria was gone and that her royal garments were put aside in a corner of the apartment she at once understood that Hilaria had gone to devote herself to the service of God, and that therefore she had wanted the coat of hair and the capuchin.

Weeping and crying she went to the queen and told her what had happened but she revealed nothing about the rule of her food and her [rare] visits to her; for she was afraid of being endangered, because she had not told them the secret.

The king and the queen, being troubled by what they had heard, went to the apartment, and seeing that

1) The MS. has the masculine.
2) I. e. her sex.

their daughter Hilaria had gone, they were in great sorrow and grief.

The king wept, sobbing in a loud voice, and thus lamented: "Woe, my beloved daughter. Who hath severed thee from me? How can I live without thee, support of my old age, crown on my head? Now may death hasten to me and take from me the trouble that never can be consoled away".

When the nobles of the king heard what had happened, they came to lament with him. At once they sent messengers in all directions to ask and to seek. The convents were also examined but she was not found. After a few days the king recovered from his trouble, because he was certain that she had gone to devote herself to God.

And Hilaria, being in the desert of Skete, was going through great struggles and performing works of self-denial above human strength, in many vigils and long fasting, so that even the solitaries wondered at her endurance and patience.

And she was praiseworthy and great in the eyes of all people of her class, because of her great humility and her placidity and meekness.

When she had passed ten years in the desert, another daughter was born to her father the king. When this girl was five years of age, she was tried by the Evil-one. And as the Devil attacked her vehemently, her father said to himself: "There is no hope of healing my daughter, except by the prayers of the solitaries in Skete, who are very near to God and are allowed to speak to Him [1])".

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1) Litt.: Who have παρρησία.

Thus he resolved in his mind and prepared for her departing. He ordered a trustworthy man, one of his relatives, and he and an escort of soldiers took her, went on their way and reached the desert.

The solitaries had heard of this and many of them had departed, lest they should be seen by the soldiers and the other persons. John the eunuch too had hid himself, without knowing the case exactly.

When the messengers of the king arrived, they told the monks about his belief and his hope on them and explained the reason of their coming. They left the girl with them and returned to the king without delay.

On the next day the solitaries returned to their places and discussed to whom they should entrust the little girl. They choosed John the eunuch because he was a eunuch and advanced in holiness. Thereupon they sent for him and said to him: "The Fathers have discussed with whom the girl should be; and all of them agreed upon giving her to thee, be thou her support and teacher".

Being forced thus he obeyed their will and took the girl to his cell.

One time Hilaria asked the girl: "Answer, my sister, what I ask thee. What is the name of thy father, and what is the name of thy mother?" The girl said: "My father is called Zeno, my mother Augusta". She asked again: "Have they a son or daughter besides thee?" The girl answered: "I have no brother or sister at all, but as I have heard of my mother, who told it me weeping, before my birth they had another daughter, named Hilaria. But she went away from them secretely and nobody knoweth what became of her. They sought her industriously but she was not found".

When she heard this from her, she knew certainly that the girl was her sister, the daughter of the parents who had borne herself and with the fervour of a love not to be checked, she embraced her, the tears dropping from her eyes, on account of the girl's saying: "My mother told me weeping, that they had another daughter before me, who went away from them secretly".

When the girl had passed five years with Hilaria, she got recovery from the Lord and became excellent in wisdom and knowledge. She was also distinguished by humbleness and chastity, because Hilaria had taken great care to adorn her with all praiseworthy qualities.

So, when the messengers of the king, whom he used to send in order to get tidings of the girl, came, the Fathers sent her with them to her father. After her arrival, he noticed during his intercourse with her, that she excelled in wisdom and good works, and that she had got spiritual as well as bodily aid, being freed from the influence of the Evil one. So he rejoiced greatly and thanked and praised God.

He asked her: "My daughter, who was it to whom thou wast entrusted and with whom thou hast been? And how was he treating thee? For I will reward him with becoming signs of honour". The girl answered plainly: "When I was sent by thy majesty and the old men had taken me up, they discussed the next day to whom they should entrust me. And they agreed opon giving me to a trustworthy man, whose name is John the eunuch. With him I have been thenceforth and I have improved by him. He shew unto me an infinite love and honoured me greatly. I have never seen him eating before my eyes, nor lying down on the floor to sleep.

But when he was overcome by sleep, he would lean against the wall for some time and so he took some comfort from sleep. Innumerable was his kneeling down on the floor, and he ceased not praying and reciting night and day. He took food only once a week".

When the king heard this, he was grieved and he took up evil suspicions against John the eunuch, thinking that he was no eunuch. Being anxious to examine the matter exactly and to be relieved from his care, he sent for John and about ten of the other old men. Here Providence was already at work, in order to make known who John was and that he might be a good example to the glory of God.

When John and his companions had arrived, he lodged them in a quiet place as was becoming to their habit. But he took John and introduced him separately into the palace and held with him many discourses.

Hilaria had a cowl covering her face lest her father should recognise her. While she spoke to him words of admonition an unchecked stream of tears flowed from her eyes, on seeing her father and mother and her sister that was healed. But the king thought that her tears came from repentance. Sometime afterwards, the king said to her: "I have heard of the beautiful things thou art working and of the good thou hast wrought towards my daughter and that she hath received healing from the Lord by thy hands. I have called and forced thee to come towards me, that I may be deemed worthy of seeing thee and being helped by thy prayers and that my house may be blessed by thy footsteps. But I wish to hear from thee who thou art and from where thou camest to the desert, and what

thy sex is". She answered: "Why askest thou me about this, the poorest and most miserable of all children of man? But, now that thou wilt know it, I say: as to my class I am a slave and as to my sex a eunuch. My lord freed me when dying; and being my own master I sought God, the true Lord, above all; Him I loved and to his service I devoted myself. Above all places, I have chosen the dwelling in the desert in order to receive support from the Saints there, by whose prayers I have had the joy of healing the girl".

When the king had interrogated her circumstantially and revealed the trouble of his thoughts and the doubts of his heart, she resolved to relieve him from his cares and from the thoughts which were making a pernicious war against his soul. For she pitied him as a good father and a just king. She said to him: "I will reveal to thee a secret. But swear to me first by the Lord, that thou shalt accomplish my will in all things I ask and that thou shalt not oppose me in any thing I wish and that this secret shall not be revealed to any one besides the queen and the girl".

When Hilaria had said this to the king, the tears flowed unchecked from her eyes and she was choked by sobbing. The king swore to her plainly, without thinking of who she might be, for her face was invisible by the cowl which covered it and her speech was altered [1]) by reciting in the Egyptian language; and, besides, twenty years had elapsed since she left them, and he thought that she had already died.

When she saw that the king had given his assurance

1) According to a correction of the text.

by his oath, she took them with her to an inner apartment, took the capuchin off, uncovered her face, showed herself to him and said: "I am whom thou seest, Hilaria, the poor, thy daughter whom thou knowest".

When the king and the queen heard the name Hilaria, they were disturbed and they swooned and fell down on the floor and were as dead.

When Hilaria saw what happened and that her parents were near dying, she took water and signed them with the cross, and sprinkled it on their faces, so that they revived and rose. The king weeped vehemently and they were in great sorrow and scarcely could check their crying and weeping. Then the king and the queen threw themselves at her and kissed her eyes and her hands.

Some time afterwards the king, having recovered from his weeping, said to her: "Hilaria, my beloved daughter, it is a great thing to me, to have seen to-day in thee, that an offspring pleasing to God cometh forth from me and that I may give to God a daughter who is accepted by Him. If thou wouldst only show me this kindness". Hilaria said: "What wishest thou?" The king said: "I have sworn the oath, and thy will shall be accomplished wholly. Only, if thou art willing, allow me to make for thee and those with thee a dwelling-place in our neighbourhood, that will be an abode to thee, in the same manner as there, be it for dwelling separately or commonly, as thou desirest".

But Hilaria agreed not with this, speaking: "It is not well to alter the beautiful institutions which have pleased to the Ancients, and to change a place which has been fittingly set apart by the chosen Fathers for their rest and abode. But, if thou allowest, we soon will

take leave in peace. The king submitted to her will and withstood not the word of her mouth concerning all which she said to him".

Five days afterwards, he dismissed her and those with her. And they gave them presents and signs of honour and gifts of gold and silver, and tapers and perfumes and oil, and costly garments for adorning the altars and churches of the convents in the desert.

But Hilaria accepted not the gold and the silver saying: "Gold and silver are usually not to be seen in the desert. But we will take these other presents". Secretly she said to him: "If thou wilt, we shall spend this gold and silver for works which I will mention to thee. There are places in the desert, where the solitaries are distressed by want of water and the large distance of it. Others are unfit for dwelling, because of the absence of materials necessary for buildings. Send a trustworthy man and let him dig pits and build well-secured dwelling-places and make holes and hidden caves for those who wish to dwell in them secretly, not openly. This will give thee the wages of righteousness".

Her father said to her: "Ay, beloved mistress, I shall accomplish all according to thy wish". Then she took leave and departed from the palace with weeping and crying, and reached the desert of Skete, with the Fathers who were accompanying her.

A few days afterwards the king sent a trustworthy man according to Hilaria's wish. He gave him much money for the expenses of the buildings and for erecting well-secured towers. And thus he spake to him: "Go straightway to John who is called the eunuch; he will tell thee what to do, accomplish his will".

When this trustworthy man arrived he did all that Hilaria told him; [he made] cells and pits and caves fit for dwelling therein and high, well-secured houses.

Having finished all, he went back in peace.

Hilaria took up her former way of life, struggling in work and difficult tasks. Her father sent continually messengers to her.

So within every month he sent some one to ask about her, secretly, nobody knowing of it. But this remained not concealed from the solitaries; although not knowing it certainly, yet they presumed John to be a relative or an acquaintance of the king. From that time they began to show her [1]) signs of honour in the assemblies and in the church. When she perceived their presumption, she began to be afraid that gradually her position might become known and her labour might be lost by vain glory.

So she left them secretly, while they perceived it not, and went to a more remote part of the desert. She concealed herself in a suitable cave in the earth, which she found according to her desire. At fixed intervals she went through the ravine, which led from the bottom of her cave under the earth to the ground, and got up to take the fresh air during a long time. At the mouth of the cave was a well and a little garden of wild vegetables. Whenever she wanted some food she took it there, and drank from the well; so she lived in the cave for ten years. The whole time of her staying in the desert was thirty years. By her heavy labour she was fast decaying so that she, from weakness and old age,

1) MS. "him".

lay down on the bottom of her cave to perform her prayer to God. At that time God exhorted three solitaries of the desert, Aba Isidorus and Aba Isaie and Aba Isak, to go through the desert in order to visit the solitaries. They took with them fruits and bread made of flour, garments and coats, to provide and strengthen the sick and weak people with, if they should find them; or if they were dead, to shroud their corpses and to bury them honourably.

On their march through the desert, one day at noontime, they came near the place where Hilaria was living and hearing from within the earth a sound of groaning as from a sick person they wondered and investigated what it might be; so they found the entrance of the ravine on the surface of the earth, but, on going down to enter it they feared that that sound might come from a wild animal there. Going round they perceived the garden and the well and signs of human footsteps. Then they understood that a solitary must be living there. They took heart and entered the ravine and reaching the bottom of the cave, they saw a light as clear as daylight, as the rays of the sun. Then they looked and saw a human being lying on the ground and groaning; the hair of the head was white as wool. When they had prayed and said: "Bless me my Lord", she raised her eyes, perceived them, rose quickly and received them with a salutation. Then they sat down and asked about her coming there, saying: "When hast thou come here, Father? and from which direction hath come thy pious person?"

For they presumed her to be a man.

She answered them and spoke with them excellent

words. At last she said to them: "My Fathers, you are sent to-day by God, in order to bury me". Then she rose, and prayed. Having finished her prayer, she stretched herself on the earth and entrusted her spirit to God.

When the Fathers saw that she was dead they praised God and took her immediately from that cave to the ground. There they performed over her the burial service and were going, as was becoming, to shroud her body, presuming her to be an ascetic man like others, who are beardless by great heat [1]). But touching her corpse outwardly, they perceived it to be a woman's and, full of astonishment, they praised Christ, who kindleth the fire of His Love in all mankind, men and women, old men and youths and children.

Then they buried her as she was, and interred her. While their lips murmured a hymn of praise, they went to wash their hands in the well from which she used to drink and to eat of the vegetables there in order to receive a blessing thereby. But they found that well dried up and the garden withered; but in the cave where she had lived, the water rose, and went up to the surface of the earth and streamed there. Then they praised still more on account of a wonder, the like of which they had neither seen nor heard.

They stayed there three days, entreating God and saying: "O Lord, show thy servants who thy servant was and from where she came".

When the days of death were over, in a divine revelation, there was said to them: "Make a memorial-day for the odour [2]) which was accepted by God, three

1) Cf. the Introduction.

2) Cf. *Acta Martyrum*, ed. Bedjan, I, 187, 17.

days before, which belongeth to Hilaria, the daughter of king Zeno, who, while dwelling amongst you before, was called John the eunuch". Three days afterwards they departed and went and told the Fathers what they had seen.

This is the Life and holy works of Hilaria. We, chaste brethren and faithful sisters, being envious of the works of the Saints, must imitate their beautiful deeds and perform good works, that we may attain life everlasting, of which we may be deemed worthy by the Grace and Love of Christ. To Him be praise with His Father and the Holy Spirit for ever and ever. Amen.

Here endeth the story of Hilaria, the daughter of king Zeno, who left the house of her parents secretly and led an ascetic life in the desert of Egypt.

TRANSLATION OF THE SHORT KARSHUNI TEXT (V).

It is told that Hilaria, the daughter of king Zeno, when she heard of the desert and the monks living there, left the kingdom and fled to the desert disguised as a servant. The Father of the desert received her; the Holy Ghost had revealed to him that she was a woman. But he concealed this and put her into a grotto, where she remained thirteen years, praying with the monks till her skin grew black, her appearence became altered and her bones grew thin. She reached a high degree of ascetism.

When the old men saw that she remained beardless, they called her the eunuch, but her name was Alaria.

It happened that her sister became insane in a vehement manner, so that her father and her mother were sorry for her sake. He said: "I will give half of my kingdom to him who healeth my daughter." But he found no one. Then there was told to him: "In Wādī Habīb, near Alexandria, dwelleth a monk, called the eunuch. When he prayeth over insane persons, they are healed. He is a disciple of a disciple of Abū Macarius."

The king wrote to the governor of Alexandria, in this way: "We have heard, that in Wādī Habīb, in the neighbourhood of thy city, there is a monk who healeth insane persons. We send to thee a sick person, dear to us, with an escort. When he reacheth thee, accompany him to that place. The king sent with her [1]) much money

1) The text has: him.

and many of those in his confidence. When they reached Alexandria [on their way] to Wādī Habīb, the governor with his soldiers encamped at a distance. Then he took the girl with her trustworthy servants to the monastery of the monks. He told the old men what the matter was. Immediately they called the eunuch. When her sister entered, Hilaria recognized her without being recognized. She wept and kept her with her seven days, weeping and praying over her. When she slept, she held her on her bosom. She used to kiss her eyes. On the seventh day the demon left her; her companions took her and journeyed with her to their country.

When they reached Constantinople and her parents saw that she was healed, they rejoiced greatly and gave opulent alms. Being alone with her they asked her about what had happened to her during her abode in that place. She told them every circumstance and how the holy eunuch (I mean her sister) had healed her. The king was very angry; he said: "A monk, a slave, healeth the sick and abuseth his monastic state in order to look on a woman; prayeth and holdeth her on his breast and kisseth her eyes."

He wrote to the governor, ordering him to send the eunuch. The governor did so. When the monk was introduced to the king and he saw his person, he received him, standing, very graciously, and took his blessing. But the monk was like a shadow or a spider: his skin had grown black and his bones had become thin. The king regretted to have summoned him. Afterwards he was alone with him and asked him about what his daughter had told him. He answered: "How troublest thou me and restrainest me from doing my duty by

[forcing me to reveal] what I am not bound to reveal to thee. In the presence of the Gospel and the patriarch thou shalt swear to me that thou wilt let me go to my place of abode."

He swore to him, that, after having been entrusted with the secret, he would immediately let him go to the monastery without restraining him. She thought: „There remaineth for me in the world only so and so much." When she was sure of him on account of his oaths, she said: "I am thy daughter Hilaria. Thou believest this not?" He believed her not until she had communicated to him some peculiarities he knew about her and she had told the story of her life, and shown to her mother a token on her body. Then they wept vehemently and pressed her on their bosom.

She stayed with them three days. Then she returned to her dwelling place in Wādī Habīb, as if she were a servant. For she had made them swear that they would not betray her state.

The king sent many treasures with her to that place. Then she built . . . . . [1]) and fortified houses and churches and monasteries all over the desert. And the king ceased not to send these gifts [yearly] till after the death of his daughter. And the other kings followed his example by providing for this place, till Islām appeared. The church of Abū Macarius was built in Wādī Habīb.

Their prayers be with us. Amen.

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1) مناشر which I do not understand.

TRANSLATION OF THE LONG KARSHUNI TEXT.

In the name of the Father and the Son and the Holy Ghost, one God, we begin to write, with the help and assistance of God, the story of king Zeno and his wife Shams al-Munīr and the chosen Hilaria their daughter. May their prayer and blessings be with us. Amen.

There was a faithful king and his name was Zeno. He and his wife were honourable, just and merciful in their life like our noble father and mother Abraham and Sara and like the chosen Isaac and Rebecca, going the way of our father Jacob and Rachel, the Ancients. They were of honourable origin, but they had sorrow in this world because they were barren and had no child nor heir to govern towns and cities after their decease.

One day, by the working of the grace of the Lord Christ, who loveth mankind (honour and praise to him for ever. Amen.) they conceived a plan and they spoke one to the other: "Let us take a part of this money and go to the desert and the monasteries and to the temples of God and to the caverns and mountain-caves p. ٢
and to the clefts which are beneath the earth in darkness .... [1]) who are bound, in a way pleasing to

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1) Some words seem to have fallen out here.

God, by their own will, who are nourished and whose thirst is quenched, and who are all provided for by our Lord Jesus Christ, every one according to his wish and need; let us request them to stand before Christ and to pray for us; perhaps God will grant us a child whereby we shall be consoled for the rest of our lifetime.

So they went with zeal and warm faithfulness and with tears which flowed so as to soak their garments and with sighs which would remove mountains, partly on account of their sins and partly from longing for offspring. They reached the venerable places and attained their end by the power of Christ, for the sincere faithfulness that was in their heart. Then they returned to their appartments with joy and gladness.

After the completion of a certain number of days Shams al-Munīr perceived [that she was pregnant]. She said to the faithful king Zeno: "My husband, rejoice; by the grace of the Lord and the prayers of the Fathers I perceive that I am pregnant". Then he thanked God and began to show the monasteries and the poor still more mercy and care; till the blessed bore a girl whose beauty was not equalled in her time. Seven days afterwards she was baptized and called Hilaria, the fruit of prayer, and he [1]) used to call her by this name.

When she had grown up and had come to years of dis-
p. ٥ cretion, her father built for her a pavilion and a beautiful appartment, the most beautiful of his country. And he sent [someone] to ask and to search in the whole town for a chaste, pious, learned woman, able to read the holy Scriptures. When she was brought into the presence of

1) The king seems to be meant.

the king and the queen and they spoke to her, she answered in the best manner. Then they praised and thanked God for granting them their wish. Then king Zeno took the hand of his daughter and they entrusted her to her governess, in order to teach her good demeanour and science and reading, that her intellect might shine and her demeanour be beautiful. The chaste woman received [her] with gladness and great joy, kissed the feet of the king and the queen, took the hand of the chosen [maid] and went away confiding in God. He [1]) sent with them two blessed old men to wait at the door, and food and drink and servants and utensils, suiting to royal rank. Every fifth day the king took the queen and they visited their daughter, the fruit of prayer, and the joy of their heart.

In this blessed state and good demeanour she stayed for six years; then Christ would lead her to perfection. She used to read in the stories of the martyrs and the narratives of the saints which had reached perfection in the desert. Then her heart thirsted and she loved them warmly and longed for dwelling with and amongst them. So she began to fast, to pray and to observe vigils and to shed tears, the beginning of every [spiritual] gift and of remission of sins. But her beauty began
to wither. Her governess observed her and said to her: p. ϥ
"My daughter, I see thy beauty withered." She made an obeisance for her and said: "[This is caused] by my longing for meeting the saints and living amongst them. My heart is thirsting vehemently after seeing them; I hope that thy venerable person will hide me from my

1) The king.

father and mother. All food, which is brought, I shall give to the poor; perhaps God will open for us a way to the desert by their prayers". In this state she remained for a year. As she withered her parents observed her and said to her: "Our daughter, blood of our hearts, we find thee withering in a vehement way and we are sorry for thy sake; is there not a secret sorrow which thou revealest not to us?" She smiled and said: "What sorrow can he have, who enjoyeth such honour, who hath so many servants, and whose parents converse with him? Be good to me, that I may lead this agreeable life in your shadow". So she comforted their heart by her words; they rejoiced when she spoke to them in this way; they took leave from her, kissed her and said to her: "Remain in peace". They greeted also her
p. v governess and went to their castle and court.

When the chosen [maid] perceived that they observed her she feared they would thwart her and her work would be idle; so she stood the whole night praying and shedding tears like rain; she beseeched God to save and liberate her according to His will and good pleasure. The next morning her governess came to her. They greeted one another and the chosen Hilaria took a golden dīnār and gave it her governess, saying: "I request thee to buy for me to day a monk's habit". She went to the porter and said to him: "Run and buy for this dīnār a cowl and a mantle and a habit, which must be worn out". He went and brought her what she had commanded; she took it and went to the chosen maid who took it with joy and gladness. They wept together till their garments were soaked by tears. Then they took leave from one another. Hilaria, the

pure, said to her governess: "From to day till after three days visit me not, in order that, if they ask thee, thou mayest swear sincerely: "I know not where she hath gone to, nor at what time she hath departed". She accepted her command and this was an achievance from God, strong is His name, exalted His praise.

She rose in the midst of the night and departed confiding in God, reciting psalms and praises and sanctifications to Our Lord Jesus Christ, to whom may be glory and praise. He sent her the angel of grace and protected her wholly against the animals and the children of man, till she arrived at Sūḳ Miṣr [1]. While p. ٨
she passed she saw a monk who was going his way, his head bent. She went up to him and saluted him. He answered her salutation. Then she began to ask him about the way of living of the monks in the desert and as to which monastery was the first to be reached and what its name was. He informed her about their whole way of living and said: "The first monastery thou wilt reach is that of Abū Macarius; therein are three hundred monks; part of them feedeth upon grass like the beasts; another part fasteth one, two or three days and [then] eateth some bread; part of them sleepeth not and all are, according to Christ's good pleasure, standing night and day". She said to him: "Pray over me and give me thy prayer [2], that I may reach them and dwell amongst them". Then they prayed over one another and went their way both of them.

She went, confiding in God, barefoot, on the thorns

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1) See introduction.

2) Nearly synonymous with blessing.

and pebbles and thistles till the blood ran from her feet and the sun had burnt her skin and her beauty had faded away and she had become like an Abessinian.

When she reached the gate of the monastery by the grace of Christ, she knocked and the porter came and opened the door saying: "What is thy wish, my brother?" He [1]) answered: "To dwell with your holiness, if it please Christ". He said: "Stay here, my brother, till I shall have informed the prior of the monastery."
p. 9 He went and informed the prior of the monastery; then the prior of the monastery came to Hilaria, the chosen. When he came near her she rose towards him, made an obeisance and saluted and kissed his feet and his hands. He embraced her and said: "Blessed be thy coming to us, my child; by thy prayer God may protect our monastery from Satan". Then he [2]) sobbed and wept. The prior of the monastery began to interrogate him saying: "From where art thou, my lord, and what is thy country and thy family? Inform me truly about thy coming and all thy affairs". He answered: "My name is John the eunuch. I know neither father nor mother other than the Lord who created me. I was the slave of a king. When he was at the point of death he freed me. Meditating I said to myself: "The service of the children of man and of earthly kings is nothing in comparison with [the service] of the king of heaven and earth". Then I went confiding in God, bought this garment from a monk, changed my dress, till I came under the feet of your holiness, our Father. I request

1) Hilaria is henceforth spoken of as of a man.
2) Hilaria.

from your holiness to guide me by your excellency and bounty.

Then grace came down [1]) upon the prior of the monastery and he knew that he [2]) was one of the Lord's chosen. He put before him food and water to drink after p. 1. the hot journey. Then he ordered the wooden gong to be rung and all the brethren assembled, three hundred in number. They brought water and washed his feet and drank the water in order to obtain a blessing. Then they put on him the holy habit, glory on glory and honour on honour [3]), and grace came down upon him and upon the whole monastery. When they looked upon him joy and gladness increased among them. They gave him a cell that he might perform his works as he liked; whereupon he prostrated himself at the feet of the brethren, received their prayer [4]) and went to his cell. Then he began to do his hard works so that all the brethren and the prior of the monastery were ashamed by the ardour of his labour. — Now we shall return to her father Zeno and her mother.

As usually they rose and went to the castle. The old men came and opened the doors; then they entered. Now she would run to meet her mother and her father joyfully and to salute them. When they entered they perceived the disorder and traces of her, but they heard no sound. They called for the governess, who began to tremble, so that she could not answer them. When they reached the room, where their daughter used to sleep,

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1) According to A. 2) Hilaria.
3) The author means to say: the glorious habit on a glorious person.
4) Cf. p. 64, note 2.

they found that she had laid off her silk garments
p. ١١ and the golden girdle which was round her waist and her shoes and that she had departed barefoot. Then the king said: "Tell me, woman, and be not afraid, whether thou knowest where she hath gone to". She swore to them: "I know not where she hath gone to, nor at which time she hath departed. But three days before she gave me a golden dīnār and said to me: "I beg thee to buy for me a monk's habit". Then I went and bought what she wished". Then they understood that she had gone to the desert. The king beat his breast and threw the crown from his head and began to recite about what had befallen him regarding his daughter:

"O star, that sparkled upon me, and now hath set and become obscure,

O moon, that shone upon me, and now is eclipsed and become dark". And he said: "Thou, Lord, who makest the rivers flow and hast created the creatures in the deepest depth, that they praise Thy holy name; Thou hast created the trees and hast adorned them by beautiful fruit, that they give praises to thy great name". With the axes of his sighs he demolished mountains and with the soap of his tears he washed his garments, saying:

"Thou, who gavest back Joseph to our father Jacob so that his sorrow and his grief ceased, just so I expect from Thy generosity, that I may see her with my eyes and augment praise and glory to Thy name". While he recited and lamented and wept those who heard him trembled from awe before his words. And the old men cried in the metre of Mar Jacob:

([1] "The righteous have bewailed their beloved with great sorrow,

Because resurrection was hidden from them and not spoken out,

Abraham bewailed Sara when he buried her

And accompanied and interred her with great mourning before the eyes of many.

Abraham was bewailed by his heir Isaac.

And when Isaac died he was bewailed by Jacob.

Joseph and his brethren mourned seventy days and bewailed the old Jacob when he had died [1])".

Then he [2]) threw the crown from his head; her mother p. ١١٣
laid aside the royal robe and put on a coat of hair and put off her veil and began to lament and to utter bitter words, till the hard stones would weep with her. She said: "Had I wings like the dove and strength like the eagle, I should fly round the blood of my heart and make cease this heavy sorrow and grief. I must lament with the lamenting dove and cry with the nightingale when she crieth in the trees. So I lament and cry over the blood of my heart which hath ruined my strength and vigour and hath gone. She said in the metre of Mar Ephrem:

([3] This is the gate full of mercy,

In it is mercy.

Enter, o sinner, and beg mercy

From thy Lord who is full of mercy [3]).

Weep, ye daughters of Eve, with me over a ewe which had one lamb and the wolf came and fetched it, and now how can the ewe be consoled? And over a

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(1—1) Syriac verses. 2) The king. (3—3) Syriac verses.

p. ۱۴ dove which had one cub and the hawk fetched it, and now whereby can the dove be consoled? And over a vineyard which had one bunch and the sparrows came and picked it away and now whereby can the vineyard be consoled? O wine in a glass, O rose of the gardens which hath withered now. O myrtle, whose odours I used to smell when the zephyr blew, which would heal my sickness".

Her mother and her father remained for three days weeping and lamenting. And after three days they opened the treasuries and gave gold to the slaves of the court and said to them: "Go and search in all monasteries and dwellings of hermits; perhaps you will find the light of my eye and the blood of my heart". He took with him his bodyguard and marched towards the desert till he reached the monastery where his daughter was serving her Lord. The monks feared from awe before the king and flew into the desert. When the king ...[1]) they asked him saying:

"What is thy wish, happy king"? He beat his breast and lamented and wept, saying: "My child Hilaria, the fruit of prayer, hath flown from between my hands and we know not what hath passed her, we hope that your holiness will stand praying and beseeching God; perhaps He will accept your prayer and as He hath done the first time, when He gave me her, He will give her back to us this time by your prayers". They rang the
p. ۱۵ wooden gong and three hundred monks assembled. They stood praying and the chosen [maid], John the eunuch, amongst them. They began to beseech and to pray, that

1) هدى which I do not understand.

Christ might reveal to them what had passed her; but she beseeched Christ to conceal it and her prayer was accepted and got the upperhand over the three hundred so that she was not found out. Then the prior of the monastery came and began to console the king saying: "Faithful and happy king (may God prolong thy life and forgive thy sins) be not grieved nor ....[1]) over the brilliant gem which shineth before its Creator. Compare thyself with our father Abraham, how he let down the knife on the neck of Isaac to slay him. Compare thyself, O king (who may be rendered happy by his Lord) with Jephtah who sacrificed his daughter and shed her blood from love for his Lord. Compare thyself, O king (may his Lord render him happy) with the blessed Lady Shamūnī, the martyr, how she sacrificed her seven sons to God with joy and gladness. So thou wilt be consoled by Christ and He will comfort thy heart by His grace. Perhaps He will grant thee another child".

The king and queen were consoled by the speech of the venerable Father and their sorrow ceased. They returned to their home being bewildered. After a short time God granted them a girl; they rejoiced over her greatly. She was brought up in the way of princely
children, in the best manner, till she had finished five p. ١٩
years of her life. Then Satan began to throw her down and to torment her vehemently. The queen said to the king: "My husband, we cannot but send her to the monastery of Abū Macarius, perhaps Christ will heal her by their prayers". The king said: "Thy advice is accepted". At once he ordered the most splendid votive

1) تتكوكر, which I do not understand.

presents to be brought and summoned ten old men, whom he commanded to accompany His daughter to the monastery and to stay with her three days. If she was healed then, they should take her back; but if not, they should leave her behind in the monastery till she would have been healed. They answered: "We shall obey thy command". They took the girl and accompanied her to the monastery, told the monks her history, and made themselves worthy of the confidence the king had put in them. They remained three days with them and, the girl being not healed, they left her behind in the monastery and returned to the king. When it was evening the prior of the monastery and the monks deliberated: "To whom shall we entrust this girl?" They unanimously chose John the eunuch, because he was a eunuch and more abundant in performing offices and ascetic works than any of them. Then they called him and trusted to him the girl his sister, the daughter of his mother and his father. He accepted her with joy and great gladness and took her hand and they went to his cell. When they had entered the cell the chosen [maid] rose, set her sister at her side, and began to shed tears and to sigh and to beat her pure breast and to cover the ground with her face, before Christ.

p. lv After three prostrations Satan left the girl, shrieking and flying, like a slave, more black than soot. She went up to her sister, made the sign of the cross upon her and embraced her. She praised the Lord and thanked Him, accepting the signs of His grace, for this gift and the healing which had taken place at her hands.

Then she began to speak with her sister in rest and tranquillity, saying: "What is the name of the king thy

father and of thy mother?" She answered: "The name of my mother is Shams al-Munīr and the name of my father is king Zeno". She said: "May Christ inspire them with righteousness, prolong their kingdom and give them victory over their enemies". She answered: "Amen. It may be according to thy word and by thy prayer".

When she had given this sweet answer, Hilaria perceived that she was completely healed from her sickness. Then she asked, saying: "Hast thou brethren or sisters?" She answered: "No, Father, I have no brother nor sister. But sometimes my mother sighed and shed tears. When I asked: "Why weepest thou, mother?", she said: "I had a daughter, named Hilaria; she left her castle in the dead of night and we have heard nothing of her". While she told this, the holy maid shed tears; she said: "May the Lord help her and console her sorrow and ...." [1]). She answered: "Amen. May it be by thy prayer, our Father. May thy word be accepted". Then Hilaria began to teach her reading and knowledge and demeanour and agreeable speech and dignity. And by the prayer of the holy maid, her mind was opened and she began to read and to interpret like one of the old and learned men. After two months the men came to p. ١٨
fetch her. They brought presents and all sorts of good things. They asked after the girl and it was told them that she was healed. When she was brought into their presence and they had saluted her, she gave the best answer and began to ask about her parents in most beautiful words. Then they praised God and thanked [Him for] His bounty and kissed the feet of the prior

1) كوكارها which I do not understand.

of the monastery and of those who were present with him. They stayed with them three days, till they had overcome the fatigue of the journey, then they took the girl and returned to their abode and castle. When she met her mother and father, they were struck by her good colour and beauty. She began to tell them about the inhabitants of the monastery. Her father said to her: "My beloved, who was the man that healed thee, who was so benevolent towards thee? [Tell us], then we shall honour him. Who hath wrought this benefaction? We shall honour him and reward him twofold for what he hath done for thee". She answered: "My father, when the slaves had left me and were gone, the wooden gong was rung and the monks assembled and deliberated together: "With whom shall we leave this girl?" They said unanimously: "With the chosen John, the eunuch". Then the prior of the monastery called him and said: "Draw near, my child. Accept the word of thy brethren and take the daughter of the faithful king, and beseech Christ in thy prayer, that she may be healed and your fame exalted and confidence in Him and in the faithful
p. ١٩ be augmented by your holiness". Then he wept and prostrated himself on the ground, saying: "Who am I amongst your holy persons? For I am a sinful slave, lower than all the brethren, O Father". The prior of the monastery sobbed and wept and considered his demeanour and modesty. He laid the exalted cross on his head and said: "Contradict not the opinion of the brethren about thyself, O saint of the Lord". Then he drew near and kissed the feet of the prior of the monastery and of the old men, obeyed, and took my hand with love and great joy. I went with him to his cell.

When he had entered his cell, he turned towards the East [1]) and began to pray.

He beat his breast and shed tears till they trickled on the ground like rain, and covered the ground with his face, so that I trembled from awe before him. When he had prostrated himself one time and two times and three full times, and laid the cross on my head — lo, there departed from me a slave black as soot. He cried to him and scolded him. Then he left the cell and flew. At the same moment I felt that I was healed and that my soul had become quiet. Then he stroked my head with his blessed hand and began to converse with me in quietness and tranquillity. When he spoke with me, I smelled from his mouth an odour like perfume, which refreshed me. Then he began to ask about my father and my mother, saying: "Hast thou brethren or sisters"? And he asked about all my kindred. The more I spoke to him, the more he wept, so that I wondered for which cause those tears trickled and streamed down constantly, p. ٢.
not to speak of fasting, prayer, and long vigils. When he desired to sleep he lent against the wall and slumbered somewhat. Then he began with passion and great strength his prostrations and humiliations. When he had finished his prayer he taught me reading and the principles of good demeanour and knowledge. He held me in great honour. And when thou sent after me, my father, it was not a light matter for me to let him alone. May the Lord show us mercy by his prayer, constantly. Amen".

King Zeno wondered at what he heard about this

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1) The direction of prayer for Eastern Christianity.

saint and he began to think where this eunuch might come from and which king he possibly could have served and what his origin might be. His thoughts tortured him vehemently. Then he called the old men which had brought back the girl, and said to them: "Go and return to the monastery a second time and take with you food and drink and presents as is becoming to the sacred monastery. And greet the prior of the monastery and tell him to send me ten old men of the monks, amongst them John the eunuch. This is absolutely necessary". Then the slaves of the king rose and loaded up all sorts of things becoming to the monastery and the monks. They departed confiding in God, like all faithful persons. When they had reached the monastery they told the prior of the monastery what the king had said to them. The prior answered: "The order of the faithful king (may God prolong his happiness and
p. ٢١ confirm his dynasty) be carried out". The wooden gong was rung and all the monks assembled and received the blessing from one another like the angels [1]). They stood during the ministration of the exalted sacrifice, the hope of the living and the dead. The prior of the monastery selected nine old men, called John and said to him: "Rise, confiding in Christ (honour and praise to Him who hath given this gift to thy holiness), O glory of our religion and crown of our heads, joy of our hearts; rise and go to the king and be ever more loyal to him". They received the blessing of one another and went on their way. On the whole way they recited psalms and songs of praise without break, so that the bodyguard of

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1) Litt. the class of angels.

the king trembled from awe before them. When they entered the town the king heard of their arrival. The people went to meet them with signs of honour and great esteem; and the faithful, men and women, would take dust from under their feet and give it their children to drink. And the blessing [of God] took abode in that town by their prayers and blessings.

The king summoned his confidant and said to him: "Take these old men and let them take rest, heat water and wash their feet. Spread the best cloth under them and pour the water of their feet into the storehouses that people may receive a blessing by the blessings of their prayers; and bring food as much as thou canst." He answered: "According to thy good pleasure, O king of the time." The king laid hold on John and went with him to the royal appartment. When he drew near to the girl she uttered a cry and came towards him, kissed p. ٣٣
his feet and prostrated herself on the ground and covered his feet with her face. Then the Fruit of Prayer cried, in the metre of Mar Jacob: ([1] "Peace, peace unto you, who are far and near, sayeth the Lord, who hath spread peace among mortals. The cross hath shown the love of the Father towards the whole world. The Lord hath revealed Himself and the world hath perceived how He loveth it" [1]). She blessed her mother and raised her head from the ground. Grace came down upon that place where she had taken abode. — When they had taken rest, the king opened the conversation and said: "Our Father, heavenly blessing hath come down upon us by the coming of thy highness and thou hast shown

1—1) Syriac text.

us the utmost bounty and favour by the healing of our daughter. I beseech thy holiness to tell me from where thou art and what thy extraction is, and who was the king whom thou hast served and who hath freed thee, and how thou camest to the monastery, how thou wast liberated from [the service of] the kings, so that they let thee go to this holy monastery." After every answer the king asked a new question. Then she perceived the thoughts of her father, that he was weary on account of herself. Obedient as she was, she understood that
p. ٣٣ the word of a king is not to be withstood. She said: "Happy king, if thou desirest that I speak to thy majesty about myself, give an order to these servants [to depart] and let nobody stay except thyself and my mother the queen and the beautiful girl." He ordered those who were present to depart. They saluted the king, took Hilaria's blessing and went away. Then she conjured her father, saying: "Swear by the right hand [of God] and by the voice that cried over the Jordan when our Lord was baptized; swear to me by the whole congregation [1]), and by the blood and the water which flowed from His side and saved our father Adam and his posterity; and swear to me by His mighty resurrection and His ascension unto heaven, that thou wilt not press me nor divulge my secret; then I will reveal my history to thee". He trembled from awe before the oaths with which she had conjured him. Then he swore to her all the oaths which she had conjured him by. Then she took the cape from her head and raised the cloth from her eyes. She recited, saying in the metre of Mar

1) i. e. Christianity.

Ephrem: ([1] "You are my father and my mother and I am your daughter Hilaria. Let us cry and say to the Lord, the Highest: Halleluja". The king and Shamsha Munīra listened to Hilaria. They were confused and trembled and they fainted, being as dead [1]). You are my father and my mother and I am your daughter Hilaria". p. ٢٤ They trembled and fainted and were confused and ([2] fell down [2]) on the ground from the vehemence of what had befallen them, they lay down and were as dead. — When she saw what had befallen her mother and her father, she wept and said: "O Lord, let them constantly be confident in Thee". Then she took water, blessed it, and sprinkled it on them so that they awoke and praised the bounteous Lord and they were no longer sorry but constantly glad; they cried together, in the metre of Mar Ephrem: ([3] "A thousand times a thousand and ten thousand times ten thousand be the praise of Thee, who acceptest the praise of the praisers who praise Thee. The whole creation is obliged to praise Thee. The high and the low places sing Thy praise. Praise to Thee" [3]). Then they bowed their heads till they ceased weeping. Then they began conversation with their daughter gladly and joyfully and quietly, as she requested them. Her father said: "My daughter, light of my eyes, which hath been augmented to day so that it shineth by thy light; my daughter, my heart's blood, I shall not break towards thee the oath which I have sworn; but how can I dispense with thy holiness? What is the best way of acting, my daughter? Build for thee and for

(1—1) Syriac text, followed by an Arabic translation.
(2—2) Only in C. (3—3) Syriac text.

these holy men, thy brethren, a monastery outside this city, that I and thy mother and sister may be with
p. ٢٥ thee morning and evening". She answered: "No, my father; do not annul the institutions of the Ancients, who have laid the foundations of the monasteries in the desert. Know, my father, that the farther the monasteries are from the world the better it is. And regarding me, Christ will give thee patience and inward joy and thy soul will rejoice in the grace of thy Lord." He answered and said: "Amen, may thy word be accepted."

They stayed three days till the fatigue of the journey had disappeared. Then the saints begged him permission to depart. He said: "Your order will be done". He ordered to be brought before his daughter clothes and utensils, gold and silver, tapers and perfume, oil and food, in unnumbered masses. She said: "My father, may thy votive presents be accepted, and the Lord forgive thy sins and trespasses. As to gold and silver, we have no prescript to take it. But I will give thee and thy servants a counsel." He said: "Give order, O blood of the heart of thy mother and father." She said to him: "My father, seven days after our depart thou shalt send masters and workmen in great number in order to make in the monastery deep pits, that all people may drink from their water and thy wages be constant till the end." He said: "Thy
p. ٢٦ will be done, O crown of our heads." Then she took all that could be profitable to the holy monastery; and the rest she told her father to divide among the poor. Then they took leave from her and asked her blessing. And she also prostrated herself before her parents.

Then they went on their way. People perceived them and went to meet them. And they tore pieces from their

habits and took the dust from under their feet and the Lord gave them according to their fidelity. With trouble and accompanied by a crowd they departed from the town. They marched singing and sanctifying and praising God, under the royal safeguard. And the secret remained kept. When they came near the monastery, the prior and all the brethren went to meet them. They made obeisances before one another and praised the Lord and thanked for the signs of His grace. Then everyone took the place becoming to him. After the seven days the king sent his slaves and workmen with them to the monastery. They saluted the prior of the monastery and told him the command of the king: "We have to do what John shall order us". Then John was called. He left his cell, reciting the praise of the Lord and his lips ceased not sanctifying the Lord. They went to meet him and asked his blessing. He asked after the king and the queen and the state of mind of the girl. They answered: "They wish thee much peace. The girl is well". Then they praised God and thanked Him and said to John: "See, where thou wilt have us work". He said to them: p. ٢٧
"From here till there. Work so and so and it will be completed by the power of the Lord and His good pleasure". They began to dig and built and completed by the power of Him who worketh all completion; to Him be praise and honour eternally. Amen. When the workmen had finished and terminated their work they received the prayers and the blessings of the brethren and returned to the king and congratulated him on the completion of the work. He praised God and thanked Him, and asked after John. They said: "What shall we tell thee about his holiness, standing among us and laying

hand on the work like us, while his lips ceased not praising and sanctifying God? Blessed are the father and the mother who begat him." When this word reached his ear his heart trembled [1]) and rejoiced, he gave them their wages and presents very graciously and began to send every two months presents in honour of the (2 secret of his heart 2) so that all the monasteries and everyone who heard it, wondered and they began to speak with one another, saying: "If he belonged not to his kindred, he would not show him this honour and submissiveness". And she used to take all the presents which her father sent and send them to the monasteries in the neigbourhood. But when she heard that the monks spoke amongst each other in that way, she feared that
p. ٢٨ her history might be revealed and her work become fruitless. Then she went away stealthily and travelled in the desert in heat and thurst, barefoot on thistles and pebbles and thorns, one, two, three days, till she reached the border part of the desert. There she found a garganas-tree and near it a waterpool; at the water grew desert herbs. Near the tree was a hole which could hold one man. She praised God and thanked Him for the signs of His grace and said: "This garganas-tree is winter food, and the herbs are summer food. Then she entered the hole and dwelt in it for ten years, nobody knowing about her except Christ who had created and sent her."

Now there were venerable old men among the priors of the monasteries who used every year to take with them a beast of burden and to load on it food and

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1) See the Glossary s. v. رفش.

(2—2) Hilaria.

drink and clothes and shrouds, and to go round the whole desert. And every one whom they saw in need of food, they would feed; and whom they saw bare, they would clothe; and whom they found sick or distressed they would cure, and whom they found dead they would bury according to God's order.

During ten years the existence of this saint remained concealed, till the day of her transition to blessed Paradise came. Then they came up to the entrance of the hole; at once they heard the sound of sighing from the depth of the earth. They thought it to be an animal growling against them. But as soon as they inspected p. ٢٩
the place they found there the traces of human footsteps. They said to one another: "There is a saint in this hole. Possibly he is ill, let us go in and look." They made the sign of the cross on their face, began to recite and entered up to the border of the hole; at once they saw the hair of the innocent one shining like a polished sword in the sunshine. When she heard their reciting she rose and made an obeisance before them. Then she went back, sat down leaning on her side and trusted her pure spirit to her Lord. At her death her pure odour spread till the desert was filled with her perfume. Then the saints began to praise and to sanctify the Lord Jesus Christ, who loveth the children of man and giveth them such beautiful gifts. They bore her out of the hole and began to put off her worn out clothes and shroud her honourably in new shrouds, as was becoming. But while they were stripping off her clothes they found her breasts withered on her pure bosom like leaves wither beneath the trees; then one of them knocked his head and cried to his companions:

"Look here, my brethren, and gaze at this wonder; she is a virgin and not a man." When they saw the wonder they praised God who had helped her and led her to perfection. They dug a grave and buried her and the angels descended to honour her.

p. ٣٠ When they had buried her, they went to the water-pool to drink. But they found the water dried up and the herbs withered and likewise the tree. Then they praised the great Lord and stayed wondering over this fact. Then each of them laid his head on a stone and lay down to sleep. They beseeched God to make known to them her whole history, and her coming to that place. They laid down their heads and slept. Then the angel descended and made known to them her whole history from the beginning of her beautiful demeanour up to the day of her departure as they had witnessed it. When they awoke and discussed their dream among themselves it appeared to be one and the same. Then they wrote down the history of the chosen virgin and sent it to the parts of the whole world that it might be profitable for the faithful by her prayers.

And we, the sinners, will beseech our Lord and Saviour Jesus Christ to give you security in your dwelling places and to protect your wives and to support your old men, to give health to your youths and to bring up your children, to give abundant blessing on the work of your hands, by the prayer of the dome of light, the mother of all creatures, the mother of Salvation, the mistress of women and men, the hope of the dead and the living, our Lady Mariam, the mother of God, the Virgin, and of Mar Petrus the Apostle, and by the prayers of the pure Prophets and Disciples and the rest of the Martyrs

and the Saints and by the prayer of this excellent saint Hilaria, the daughter of the faithful king Zeno. Their prayers and the prayers of all who have the same rank may protect all the faithful and the poor scribe and the reader and the hearers. The mercy of the Lord be upon every one who sayeth Amen, O Lord of the worlds, Amen, ([1] our Father in heaven [1]). p. ٣١

Here endeth the story of the holy Hilaria, the daughter of king Zeno. May the Lord protect us by her prayers. Amen.

(1—1) Syriac words.

GLOSSARY OF ARABIC WORDS.

GLOSSARY OF ARABIC WORDS.

بسما ٢٥^{8} = ܒܣܡܐ.

بينات ٦^{3}, ٨^{9}, ١٥^{2} = ܒܝܢܬ.

جرجناس(ة) ٢٨$^{4, 6}$ = ܓܪܓܢܣ, arbutus unedi.

جواسق ٣٣^{19}, cf. *Lisān*, s.v. جسق

خدمة ٦^{4}, ٢٣$^{1, 2}$ seems to mean "venerable person" here.

خليلة, خليل ٣$^{3, 6}$, ٤^{12}, ١٦^{2} = حليلة, حليل.

رقش VIII, ٢٧^{8}, according to a suggestion of Professor Snouck Hurgronje, perhaps an error for رعش VIII.

رقص ١٣$^{14\ (note)}$ seems to mean here "to bewail the dead". Cf. Dozy, *Supplément*, s.v. رَقْصَة, who cites Roger, *La terre saincte* (Paris, 1646), p. 265:

„Etant toutes assemblées pour faire les cérémonies et lamentations qu'elles appellent Raquase, elles se mettent en une salle, ou en une cour, et quelquefois en un lieu éminent et spacieux hors la maison et se disposent toutes en rond, comme si elles voulaient danser sans se tenir les mains. Après quoi une vieille

femme, qui est louée pour ce badinage, se barbouille de noir la face, la poitrine, les mains et les bras avec le noir de leurs poêles et marmites et à son instigation les femmes du défunt, leurs soeurs et filles se noircissent de même, toutes échevelées, n'ayant rien que leurs chemises qui sont ouvertes jusques au nombril. Cette vieille noircie se met au milieu de la danse, et commence à dire toutes les prouesses et actions de remarque du défunt en forme de litanie, et à chacune elle fait une pause pendant que les autres répètent avec un air funeste et lugubre dansant d'un pas égal. Les parentes qui sont barbouillées de noir, se frappent la poitrine et les joues avec les paumes des mains, tant qu'elles ont les joues toutes bouffies et continuent cette cérémonie de danse sans intervalle, jusques à ce qu'on porte le corps au tombeau".

The Syriac word ܪܩܕ, properly "to dance", has also got the meaning of "to bewail the dead", of course on account of practices like the one mentioned by Roger.

تشاعيث, تشاعيثات ٥[14], is an Arabic plural of the Syriac ܬܫܥܝܬܐ.

شقيفات, شقفايات ٤[1], Arabic plural of the Syriac ܫܩܝܦܐ.

صوب ٢٥[3], cf. Dozy s.v.

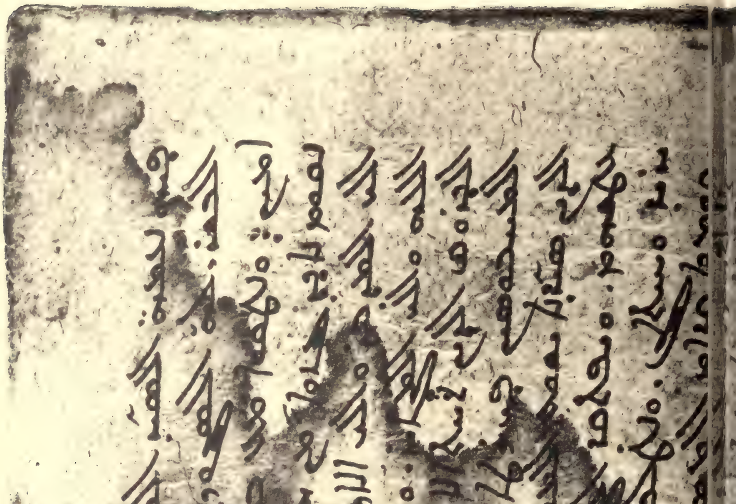
كاكرة ٢١[10], probably corrupt.

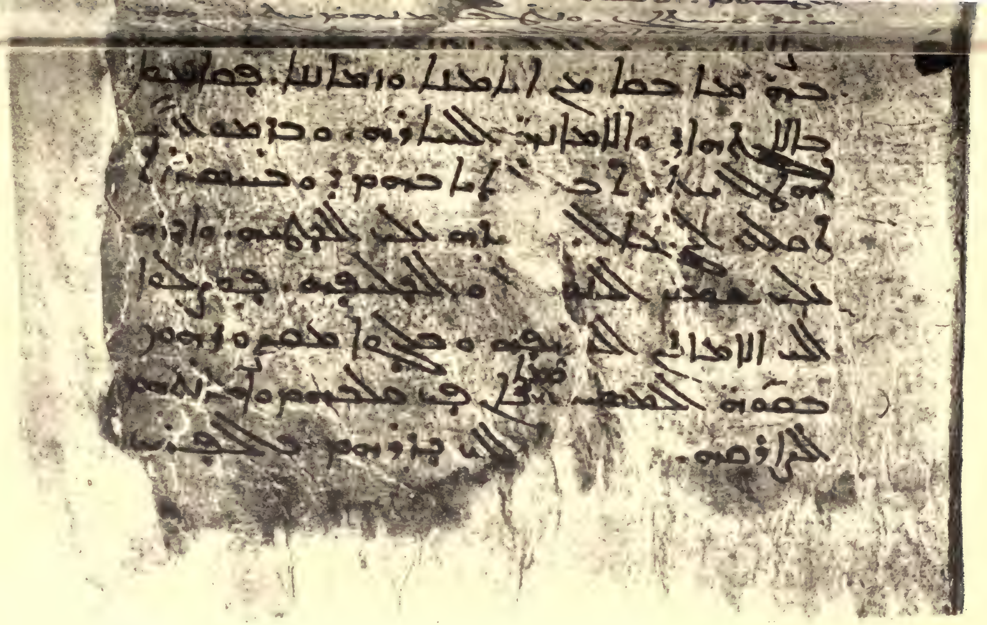
كوكر, كوكار II ١٥[6], ١٧[15], seems to mean "to mourn, to

be sorry", but I do not find the word elsewhere.

مناشر ٣٢^{19}, I do not find a meaning for this word, suitable to the context.

هدى ١٤^{15}, "to take rest"(?), cf. Dozy s.v. Professor Snouck Hurgronje suggests, hesitatingly, to read: فلمّا نادى الملك جو وسالوا (cf. C).

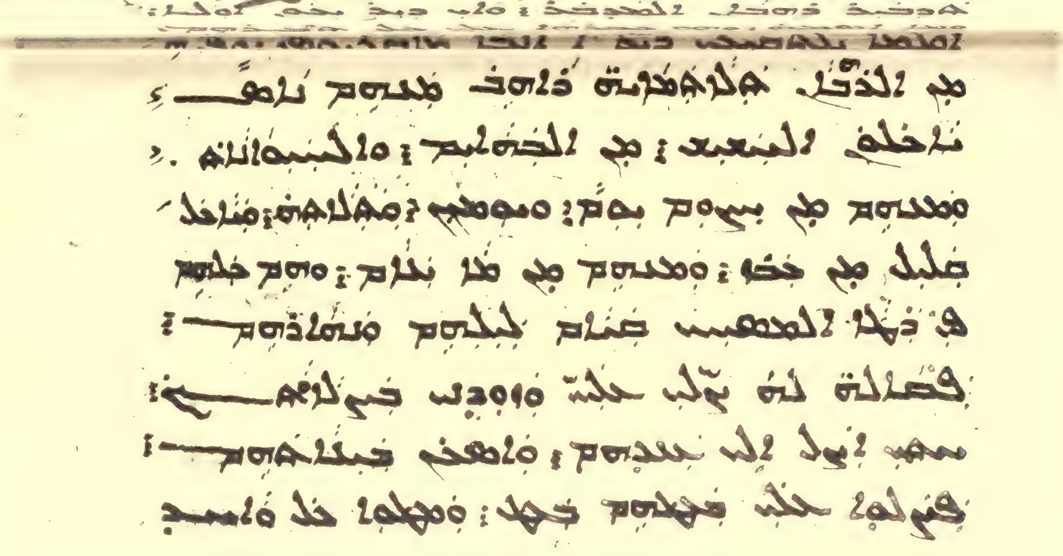




Cod. Or. 4403, fol. 113*a*
(British Museum).

ܢ

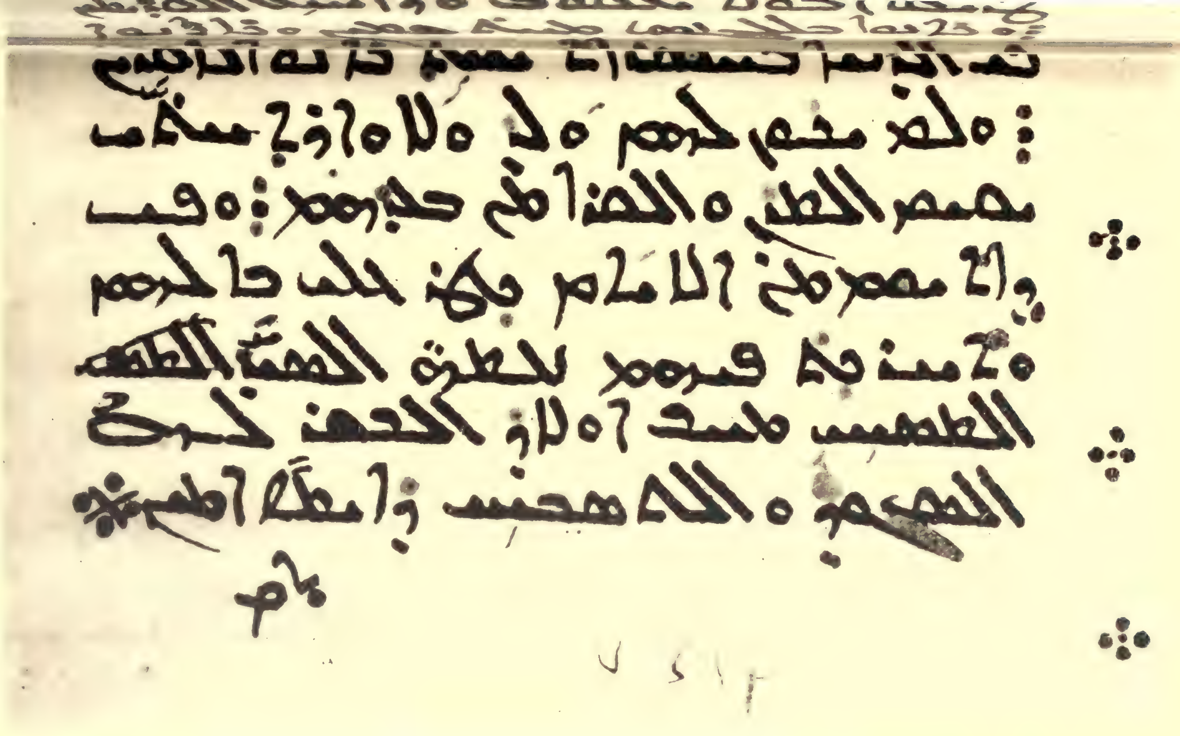
ܦ̇ ܒܝܘܡ ܕܐܬܐ. ܘܡܚܕܐ ܚܠܦ ܕܢܐ ܕܐܠܗܐ. ܗܘܐ ܒܐܠܗܐ
ܒܐܠܗܘܬܐ ܘܐܠܗܘܬܗ ܟܠܗ ܐܠܗܘܬܗ. ܘܐܠܗܘܬܗ
ܘܐܠܗܘܬܐ. ܐܠܐ ܡܫܝܚܐ ܒܗܘ ܕܐܡܝܢ ܠܗ ܕܐܠܗܐ
ܘܐܠܗܘܬܐ. ܦܪܘܩܐ ܠܗ ܕܠܐ ܐܠܗܐ. ܘܡܫܡܫ
ܥܠ ܐܢܫܘܬܐ ܡܢ ܐܠܗܘܬܐ. ܘܡܢ ܐܠܗܐ ܠܐܢܫܐ.
ܫܡܝ ܘܐܪܥܐ ܐܠܐ ܡܫܡܫ ܡܪܝܐ. ܗܘܐ ܒܒܪܢܫܐ. ܐܠܐ
ܘܡܢ ܕܐܢܐ ܒܐܠܗܐ ܘܕܐܠܗܐ ܡܫܡܫ. ܗܘܐ ܕܐܢܫ
ܦ̇ ܥܠܡܐ. ܦܫܝܛܐ ܐܠܗܐ ܘܡܫܡܫܐ ܒܠܒܗ.
ܦ̇ ܒܠܒܗ ܕܐܠܗܐ. ܦܪܘܩܐ ܡܫܝܚܐ ܒܪ
ܡܫܝܚܐ ܕܒܪܐ ܕܐܠܗܐ. ܘܐܢ ܕܒܪ ܒܗ ܐܠܗܐ.
ܘܡܢ ܐܢܫܘܬܗ. ܗܘܐ ܒܒܪܢܫܐ ܥܠ ܟܠ ܡܫܝܚܐ.



Cod. Sachau 109, fol. 69*a*

(Text, p. v, ∧).

ܘܡܫܡܫܢ ܘܦܩܕܘ ܘܢܗܒ ܡܘܬܐ ܠܥܠܡ
ܥܠܡܝܢ ܐܡܝܢ ܘܒܫܠܡܗ ܫܠܡܬ ܠܟܠ
ܘܠܟܠܗܘܢ ܒܢܝ ܥܕܬܐ ܟܠܗ ܒܢܝܗܘܢ
ܕܐܠܗܐ ܢܚܢ ܐܡܝܢ
✱ ✱ ✱ ✱ ✱
ܫܠܡ ܟܬܒܐ ܕܐܘܪܝܬܐ ܐܝܠܝܢ ܫܠܡ ܟܬܒܐ ܕܐܘܪܝܬܐ
ܕܡܘܫܐ ܢܒܝܐ ܪܒܐ ܕܐܠܗܐ ܘܒܫܠܡܗ
ܕܡܪܢ ܢܚܬܡ ܐܡܝܢ ܐܬܟܬܒ ܗܢܐ ܟܬܒܐ
ܕܐܘܪܝܬܐ ܩܕܝܫܬܐ ܒܫܢܬ ܐܠܦ ܘ
ܘܫܘܒܚܐ ܠܐܠܗܐ ܐܡܝܢ ܘܥܠ ܟܬܘܒܐ ܚܛܝܐ
ܨܠܘ ܐܚܝ ܡܛܠ ܡܪܢ ܘܐܠܗܐ ܢܪܚܡ ܥܠܘܗܝ
ܘܥܠ ܐܒܘܗܝ ܘܥܠ ܟܠܗܘܢ ܡܝܬܘܗܝ ܘܥܠ ܩܪܘܝܐ



Cod. Sachau 43, fol. 26*b*

(Text, p. ٤).

ገድል ፡ ዘቅድስት ፡ አላርያ ፡ (A)

ወበዛቲ ፡ ዕለት ፡ ካዕበ ፡ አዕረፈት ፡ ቅድስት ፡ ጻድቅት ፡ አላርያ ፡ ወለተ ፡ ዜኑን ፡ ንጉሥ ። ዝንቱ ፡ ንጉሥ ፡ ኮነ ፡ ርቱዓ ፡ ሃይማኖት ፡ ወመፍቀሬ ፡ ቤተ ፡ ክርስቲያን ፡ ወወለዶን ፡ ለ ፲፪ አዋልድ ፡ ለዛቲ ፡ ቅድስት ፡ ወካልእት ፡ እኅታ ፡ ወኢኮነ ፡ሎቱ ፡ ወልድ ፡ ተባዕት ። ወኮነት ፡ ዛቲ ፡ ቅድስት ፡ እምንእሳ ፡ ታፈቅር ፡ ከመ ፡ ትንበር ፡ ባሕቲታ ፡ ወሐለየት ፡ በልባ ፡ ምንኵስና ፡ ወትልበስ ፡ አስኬማ ፡ መላእክት ። ወወፅአት ፡ እምቤተ ፡ መንግሥት ፡ ወወለጠት ፡ አልባሲሃ ፡ ወለብሰት ፡ አልባስ ፡ ዕደው ፡ ወሖረት ፡ ኀበ ፡ ብሔረ ፡ ግብጽ ፡ ወእምህየ ፡ ኀበ ፡ ገዳመ ፡ አስቄጥስ ፡ ወረከበት ፡ አሐደ ፡ ብእሴ ፡ አረጋዌ ፡ ጻድቅ ፡ ዘስሙ ፡ አባ ፡ ባሙ ፡ ወነገረቶ ፡ ሕሊናሃ ፡ ወአጠየቀቶ ፡ ከመ ፡ ይእቲ ፡ ብእሲት ። ወሀብአ ፡ ምሥጢራ ፡ ወረሰያ ፡ ውስተ ፡ በዐት ፡ ወኮነ ፡ የሐውጻ ፡ በኵሉ ፡ ጊዜ ፡ ወሶበ ፡ ነበረት ፲ ወ ፫ ዓመተ ፡ ውስተ ፡ ይእቲ ፡ በዐት ፡ ወኢበቊለ ፡ ላቲ ፡ ጽሕም ፡ መሰሎሙ ለአረጋዊያን ፡ ቅዱሳን ፡ ከመ ፡ ውእቱ ፡ ሕፅው ። ወኮኑ ፡ ይሰምይዋ ፡ አላርያ ፡ ሕፅው ። ወእኅታሰ ፡ ዘተረፈት ፡ በኀበ ፡ አቡሃ ፡ ተጸዕነ ፡ ዲቤሃ ፡ ሰይጣን ፡ ርኩስ ፡ እኩይ ። ወወሀበ ፡ አቡሃ ፡ ንዋየ ፡ ብዙኀ ፡ ለጠቢባን ፡ ወኢተክህሎሙ ፡ ከመ ፡ ይፈውስዋ ፡ እምደዌሃ ፡ ወአመከርዎ ፡ መኳንንቲሁ ፡ ከመ ፡ ይፈንዋ ፡ ኀበ ፡ ገዳመ ፡ አስቄጥስ ፡ ኀበ ፡ ዱሳን ፡ አረጋዊያን ፡ እስመ ፡ ዜና ፡ ቅድስነሆሙ ፡ ኮነ ፡ በጽሐ ፡ ኀበ ፡ ኵሉ ፡ በሐውርተ ፡ ሮም ።

ወፈነዋ ፡ አቡሃ ፡ ምስለ ፡ መኰንንት ፡ ወመስፍንት ፡ ወአግብር
ት ፡ ወጸሐፈ ፡ ምስሌሆሙ ፡ መልእክተ ፡ አረጋዊያን ፡ ቅዱሳን ፡
እንዘ ፡ ይብል ፡ አጠይቀክሙ ፡ ኦአበውየ ፡ ቅዱሳን ፡ በእንተ ፡
ሐዘን ፡ ዘበጽሐኒ ፡ እስመ ፡ እግዚአብሔር ፡ ወሀበኒ ፡ ክልኤተ ፡
አዋልደ ፡ አሐቲ ፡ ጐየት[1]) ፡ ወኢያምር ፡ ኀበ ፡ አይ ፡ መካን ፡ ሖ
ረት ። ወእኅታ ፡ ካልእታ ፡ ተጽዕነ ፡ ዲቤሃ ፡ ሰይጣን ፡ ርኩስ ፡
ወይእቲ ፡ ዘኮንኩ ፡ አሕሊ ፡ ከመ ፡ ባቲ ፡ ይከውነኒ ፡ ኑዛዜ ። ወአ
ንሰ ፡ እስእል ፡ ቅድስናክሙ ፡ ከመ ፡ ትጼልዩ ፡ ላዕሌሃ ፡ ከመ ፡
ይፈውሳ ፡ እግዚአብሔር ፡ እምደዌሃ ። ወሶበ ፡ አንበቡ ፡ ቅዱ
ሳን ፡ መጽሐፈ ፡ መልእክቱ ፡ ለንጉሥ ፡ ጸለዩ ፡ ላዕሌሃ ፡ ብዙ
ኃ ፡ መዋዕለ ፡ ወኢተፈወሰት ፡ እምደዌሃ ። ወእምድኅረዝ ፡ ጸ
ውዕዎ ፡ ለእላሪ ፡ ሕፅው ፡ እንተ ፡ ይእቲ ፡ እኅታ ፡ ወይቤልዎ ፡
ንሥእ ፡ ለዛቲ ፡ ወለተ ፡ ንጉሥ ፡ ወጸሊ ፡ ላዕሌሃ ፡ ወትቤሎሙ ፡
ቅድስት ፡ አላርያ ፡ አንሰ ፡ ብእሲ ፡ አባሲ ፡ ኢይክል ፡ ለዝንቱ ፡
ግብር ፡ ዕፁብ ፡ ወአገበርዎ ፡ እስከ ፡ ነሥአ ፡ ወወሰዳ ፡ ኀበ ፡ በ
ዐቱ ፡ ወጸለየት ፡ ላዕሌሃ ፡ ወበሕዳጥ ፡ መዋዕል ፡ ተፈወሰት ፡
እምውእቱ ፡ ሰይጣን ፡ ርኩስ ። ወቅድስትሰ ፡ አላርያ ፡ አእመረ
ታ[2]) ፡ ከመ ፡ ይእቲ ፡ እኅታ ፡ ወይእቲሰ ፡ ኢተአምራ ። ወኮነት ፡
ታሐቅፋ ፡ ወትስዕማ ፡ ወትወዕእ ፡ ኀበ ፡ አፍአ ፡ ወትበኪ ። ወ
እምድኅረዝ ፡ አብጽሐታ ፡ ኀበ ፡ አረጋዊያን ፡ ቅዱሳን ፡ ወትቤ
ሎሙ ፡ ናሁ ፡ በጸሎታቲክሙ ፡ ወሀባ ፡ እግዚአብሔር ፡ ፈው
ሰ ፡ እምደዌሃ ፡ ወተፈሥሑ ፡ ቅዱሳን ፡ ወፈነውዋ ፡ ኀበ ፡ አቡሃ ፡
በሰላም ። ወሶበ ፡ በጽሐት ፡ ኀቤሁ ፡ ተፈሥሐ ፡ ባቲ ፡ ፈድፋደ ፡
ወኵሎሙ ፡ ሰብአ ፡ ቤተ ፡ መንግሥት ፡ ተፈሥሑ ፡ ወአእኰ
ትዎ ፡ ለእግዚእነ ፡ ክርስቶስ ። ወእምዝ ፡ ተስእላ ፡ አቡሃ ፡ ወይ
ቤላ ፡ እሮ ፡ ኮነ ፡ ንብረትኪ ፡ በኀበ ፡ አረጋዊያን ፡ ቅዱሰን ፡ በ

1) Ms. without ት　　2) Ms. ወአ″

አስቄጥስ ። ወነገረቶ ፡ በእንተ ፡ ቅዱስ ፡ አላሪ ፡ ዘፈወሳ ፡ እምደዌ
ሃ ፡ ወትቤሎ ፡ እስመ ፡ ውእቱ ፡ ኮነ ፡ የሐቅፈኒ ፡ ብዙኅ ፡ ወይ
ስዕመኒ ፡ ወሶበ ፡ ሰምዓ ፡ ንጉሥ ፡ ዘንተ ፡ ተሀውከ ፡ ሕሊናሁ ፡
ወይቤ ፡ በርእሱ ፡ መነከስኑ ፡ ይደልዎ ፡ ይሰዓም ፡ ብእሲተ ።
ወፈነወ ፡ ሶቤሃ ፡ ኀበ ፡ አረጋዊያን ፡ ቅዱሳን ፡ በገዳመ ፡ አስቄ
ጥስ ፡ ወይቤ   Caetera desunt.

B, C, D.

ወበዛቲ ፡ ዕለት ፡ ካዕበ ፡ አዕረፈት ፡ ቅድስት [1]) ፡ ጻድቅት [2]) ፡ ኢላርያ [3]) ፡ ወለተ ፡ ዘይኑን ፡ ንጉሥ ፡ ወአቡሃሰ ፡ ርቱዓ ፡ ሃይማኖት ፡ ወመፍቀሬ ፡ ([4] ቤተ ፡ ክርስቲያን [4]) ፡ ወለደ ፡ ፪ አዋልደ ፡ ለዛቲ [5]) ፡ ቅድስት ፡ ወለካልኢታ [5]) ፡ ወአልቦቱ ፡ ውሉደ ፡ ተባዕት [6]) ፡ ዘእንበሌሆን ፡ ወኮነት [7]) ፡ ዛቲ ፡ ቅድስት ፡ ታፈቅር ፡ እምንእሳ ፡ ከመ ፡ ትንበር ፡ ባሕቲታ ፡ ወሐለየት [8]) ፡ በልባ ፡ ምንኵስና ፡ ወትልበስ [9]) ፡ አስኬማ ፡ ዘመላእክት [10]) ፡ ወወፅአት ፡ እምቤተ ፡ መንግሥት ፡ ወወለጠት ፡ አልባሲሃ ፡ ወለብሰት ፡ አልባሰ ፡ ዕደው [11]) ፡ ወሖረት ፡ ኀበ ፡ ብሔረ ፡ ግብጽ ። ወእምህየ ፡ ኀበ ፡ ገዳመ ፡ አስቄጥስ ፡ ወረከበት [12]) ፡ ፩ ብእሴ ፡ ([13] አረጋዌ ፡ ጻድቀ [13]) ፡ ዘስሙ ፡ አባ [14]) ፡ ባሙ [15]) ፡ ወነገረቶ ፡ ሕሊናሃ ፡ ወአጠየቀቶ [16]) ፡ ከመ ፡ ይእቲ ፡ ብእሲት ፡ ወኀብአ [17]) ፡ ምሥጢራ ፡ ወአብአ ፡ ውስተ ፡ በዓት [18]) ፡ ወኮነ ፡ ይሔውጻ [19]) ፡ ኵሎ ፡ ጊዜ ፡ ፲ ወ ፪ ዓመተ ፡ ነበረት ፡ ውስተ [20]) ፡ በዓት ፡ ([21] ወኢያእመሩ ፡ ከመ [21]) ፡ ይእቲ ፡ ብእሲት ፡ ወሶበ [22]) ፡ ኢበቊለ ፡ ላቲ ፡ ጽሕም ፡ መሰሎሙ [23]) ፡ ለአረጋውያን [24]) ፡ ቅዱሳን ፡ ([25] ከመ ፡ ይእቲ ፡ ሕፅው [25]) ። ወኮኑ ፡ ይሰምይዋ [14]) ፡ ኢላርዮን [26]) ፡ ሕፅው ፡ ወእሕ

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1) D < 2) C ወጻ″ 3) C ኤ″ throughout (4—4) B እግዚአብሔር ፡ 5) D without ለ 6) B ተባዕት ፡ D ተባእት ፡ 7) D without ወ 8) B, D ወሀ″ 9) D ወትለብስ ፡ 10) B without ዘ; D ለመ″ 11) D እ″ 12) C, D ወረከባ ፡ (13—13) C inverso ordine. 14) B < 15) B ባውማ ፡ 16) D ወአጠየቆቶ ፡ 17) B, C ወኃብአ ፡ 18) D በአት ፡ 19) C ይሔውፃ 20) B + ይእቲ ፡ (21—21) C, D < 22) C, D ወ only. 23) C, D ወመ″ 24) D አረጋዊያን throughout (25—25) D <; C has in stead of the last word ብእሲት ፡ 26) B, C ኤላርያ ፡

ታሰ[1]) ፡ ዘተርፈት ፡ ኀበ ፡ አቡሃ ፡ ([2] ተጽዕነ [3]) ፡ ላዕሌሃ ፡ ሰይጣን ፡ ርኩስ ፡ ወወሀበ ፡ አቡሃ [2]) ፡ ንዋየ ፡ ብዙኃ ፡ ለጠቢባን ፡ ወኢተክህሎሙ ፡ ይፈውስዋ ፡ እምደዌሃ ። ወአምከርዎ [4]) ፡ ([6] ለአቡሃ [5]) ፡ መኳንንቲሁ [6]) ፡ ከመ ፡ ይፈንዋ ፡ ኀበ ፡ ገዳመ ፡ አስቄጥስ ፡ ኀበ ፡ ቅዱሳን [7]) ፡ አረጋውያን ፡ እስመ ፡ ዜና ፡ ቅድስናሆሙ [8]) ፡ በጽሐ ፡ ኀበ ፡ ኵሉ ፡ በሐውርተ ፡ ሮም [9]) ፡ ወፈነዋ ፡ አቡሃ ፡ ምስለ ፡ መኳንንት ፡ ወመሳፍንት ፡ ወአግብርት ፡ ወአዕማት ፡ ወጸሐፈ ፡ ሎሙ [10]) ፡ መልእክተ [11]) ፡ ([13] ኀበ ፡ አረጋውያን [12]) ፡ ቅዱሳን [13]) ፡ እንዘ ፡ ይብል [14]) ፡ ኦአበውየ [15]) ፡ ቅዱሳን [16]) ፡ አጤይቀክሙ [17]) ፡ በእንተ ፡ ([18] ኃዘን ፡ ዘበጽሐኒ [18]) ፡ እስመ ፡ እግዚአብሔር [19]) ፡ ወሀበኒ ፡ ፪ አዋልደ ፡ አሐቲ [20]) ፡ ጐየት ፡ ወኢየአምር [21]) ፡ ኀበ ፡ አይ [10]) ፡ መካን ፡ ሖረት ፡ ወለዛቲ [22]) ፡ እኅታ ፡ ተዕዕነ ፡ ላዕሌሃ ፡ ሰይጣን ፡ ርኩስ ፡ ([23] ወቦቲ ፡ ነበርኩ [23]) ፡ እንዘ ፡ እሄሊ [24]) ፡ ከመ ፡ ይእቲ ፡ ዛቲ [25]) ፡ ትከውን ፡ ([26] ሊተ ፡ ናዛዜ [26]) ። ወአንሰ ፡ እስእል [27]) ፡ እምነ ፡ ቅድስናክሙ [28]) ፡ ከመ ፡ ትጸልዩ [29]) ፡ ላዕሌሃ ፡ ከመ ፡ ይፈውሳ ፡ እግዚአብሔር ፡ እምደዌሃ [30]) ፡ ([23] ወሰበ ፡ አንበቡ ፡ ቅዱሳን ፡ መጽሐፈ ፡ መልእክቱ [31]) ፡ ለንጉሥ ፡ ጸለዩ ፡ ላዕሌሃ ፡ ከመ ፡ ይፈውሳ ፡ እግዚአብሔር [19]) ፡ እምደዌሃ [23]) ። ወነበሩ ፡ እሉ ፡ ቅዱሳን ፡ አረጋውያን [12]) ፡ እንዘ ፡ ይጼልዩ ፡ ሳዕሌሃ ፡ ብዙኃ ፡ መዋዕለ ፡ ወኢተፈወሰት ፡ እምደ

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1) B, C ወካልእታሰ፡ (2—2) B < 3) C ተፀዕነ፡ 4) C, D ወአመከ″ 5) B < (6—6) D inverso ordine. C has in stead of the last word መኳንንቲሃ፡ 7) C ቅዱስ፡ 8) D ቅዱስኒ″ 9) D ሮሜ፡ 10) B < 11) C መልእክት፡ D መላእክተ፡ 12) See p. ፱ note 24 (13—13) B < 14) D ይብ፡ 15 B, D ኦአበዊየ፡ 16) B + አረጋውያን፡ 17) In D before ኦአበዊየ፡ (18—18) C ዘበጽሐኒ፡ኃዘንየ፡ 19) C + ልዑል፡ 20) C, D ወአ″ 21) B ወኢየ″ 22) D without ወ; C + ዕለት፡ (23—23) D < 24) D ይሔሊ፡ 25) C < (26—26) C ናዛዚተ፡ሊተ፡ 27) B እስዕል፡ 28) D ቅድስትክሙ፡ 29) B, D ትጼልዩ፡ 30) B በጸሎትክሙ፡ 31) B መልእክቶ፡

ዌሃ ፡ ወእምዝ ፡ ጸውዖ ፡ ለኢላርዮን[1]) ፡ ሐፅው ፡ እንተ ፡ ይ
እቲ ፡ እኅታ ፡ ወይቤልዎ[2]) ፡ ንሥአ ፡ ለዛቲ ፡ ወለተ ፡ ንጉሥ ፡
ወጺሊ[3]) ፡ ሳዕሌሃ ፡ ወትቤሎሙ[4]) ፡ ቅድስት ፡ ኢላርያ ፡ አንሰ ፡
ብእሲ ፡ አባሲ[5]) ፡ ኢይክል ፡ በዝንቱ ፡ ግብር ፡ ዕፁብ ፡ ወአገበ
ርዎ[6]) ፡ እስከ ፡ ነሥአ ፡ ወወሰዳ ፡ ኀበ ፡ ቤቱ[7]) ፡ ወጸለየ ፡ ላዕ
ሌሃ ፡ ወተፈወሰት ፡ በኀዳጥ ፡ መዋዕል ፡ ([8] ወውእቱ ፡ ሰይጣን ፡
ርኩስ ፡ ጐየ[8]) ። ወቅድስት[9]) ፡ ኢላርያ ፡ አእመረት ፡ ከመ ፡ ይ
እቲ ፡ እኅታ ፡ ወይእቲሰ ፡ ኢያእመረታ[10]) ፡ ወከነት ፡ ተሐቅ
ፋ[11]) ፡ ወትስዕማ[12]) ፡ ወትወፅአ ፡ አፍአ ፡ ወትበኪ ። ወእምዝ ፡
አብጽሐታ ፡ ኀበ ፡ አረጋውያን ፡ ቅዱሳን ፡ ወትቤሎሙ ፡ ናሁ ፡
በጸሎትክሙ ፡ ወሀበ ፡ እግዚአብሔር ፡ ፈውሰ ፡ እምደዌሃ[13]) ፡
ወተፈሥሑ ፡ ቅዱሳን ፡ ወፈነውዋ[14]) ፡ ኀበ ፡ አቡሃ ፡ ምስለ ፡
አዕማቲሃ[15]) ፡ በሰላም[16]) ። ወሶበ ፡ በጽሐት ፡ ወቆመት ፡ ኀቤ
ሁ[17]) ፡ ተፈሥሐ[18]) ፡ ፈድፋደ ፡ ወኵሎሙ ፡ ስብአ ፡ መንግሥ
ት ፡ ተፈሥሑ ፡ ወአእኰትዎ ፡ ([19] ለእግዚእነ ፡ ኢየሱስ ፡ ክርስ
ቶስ ፡ ሎቱ ፡ ስብሐት[19]) ፡ ወተስእላ ፡ አቡሃ ፡ ወይቤላ ፡ እፎ ፡
ኮነ ፡ ንብረትኪ ፡ ምስለ ፡ አረጋውያን ፡ ቅዱሳን ፡ ዘገዳመ ፡ አስ
ቄጥስ ፡ ወነገረቶ ፡ በእንተ[20]) ፡ ቅዱስ ፡ ኢሳርያ ፡ ዘፈወሳ ፡ እም
ደዌሃ ። ወትቤሎ ፡ እስመ ፡ ውእቱ ፡ ኮነ ፡ ያፈቅረኒ ፡ ብዙኀ ፡
ወይስዕመኒ ። ወሶበ ፡ ሰምዓ ፡ ንጉሥ ፡ ዘንተ ፡ ተሀውከ[21]) ፡
([22] ሐሊናሁ ፡ ፈድፋደ[22]) ፨ ወይቤ ፡ ([23] ለመኑከኑ ፡ ይደልዎ[23]) ፡
ስዒመ ፡ አንስት ፡ ወፈነወ ፡ ሶቤሃ ፡ ኀበ ፡ አረጋውያን ፡ ቅዱሳን ፡

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1) B, D ለኢላርያ ፡ 2) C + ለዛቲ ፡ 3) B ወጸለዩ ፡ 4) D ወትቤሎ ፡ 5) D < 6) B ወሶበ ፡ አገ″ 7) D በአቱ ፡ (8—8) B ወጐየ ፡ ውእቱ ፡ ሰ″ር″ 9) C + ሰ 10) D ኢየዕ″ 11) D ወተ″ 12) B ወትስእማ ፡ 13) C. D ለደ″ 14) B + በሰላም, which is wanting at the end of the sentence. 15) B አእማ″ 16) Here 27 (printed) lines are wanting in D. 17) B ቅድሜሁ ፡ 18) B ተፈሥሐት ፡ (19—19) B ለእግዚአብሔር ፡ 20) C ለ 21) C + ንጉሥ ፡ (22—22) B inverso ordine. (23—23) B ይደልዎኑ ፡ ለመ″

ኀበ ፡ ገዳመ ፡ አስቄጥስ ፡ ወይቤሎሙ ፡ ፈንውዎ ፡ ([1] ሊተ ፡ ለቅዱስ ፡ ኢላርዮን [1]) ፡ ዘፈወሳ ፡ ለወለትየ ፡ ከመ ፡ እትባረክ ፡ እምኔሁ ፡ ወጸውዕዎ ፡ ([2] ለቅዱስ ፡ ኢላርዮን [2]) ፡ ወአዘዝዎ ፡ ከመ ፡ ይሑር ፡ ኀበ ፡ ንጉሥ ፡ ወበከየ ፡ ብካየ ፡ ብዙኃ [3]) ፡ ወመሪረ [4]) ፡ ወሰገደ ፡ ታሕተ ፡ እገሪሆሙ ፡ ([5] ለቅዱሳን ፡ አረግውያን ፡፡ ወይቤሎሙ [5]) ፡ ኢይትከሀለኒ [6]) ፡ ሐዊር ፡ ኀበ [3]) ፡ ህየ ፡ ወይቤልዎ ፡ ዝንቱ ፡ ንጉሥ ፡ ጻድቅ ፡ መፍቀሬ [7]) ፡ ቤተ ፡ ክርስቲያን ፡ ወኢይደልወነ ፡ ከመ ፡ ንትዓደው ፡ ትእዛዞ [8]) ፡ በከመ ፡ አዘዙነ [9]) ፡ መጻሕፍት ፡ ወአገበርዎ ፡፡ ወሖረተ [10]) ፡ ኀበ ፡ ንጉሥ ፡ አቡሃ [10]) ፡ ([11] ዘእንበለ ፡ ፈቃዳ [11]) ፡፡ ወሶበ ፡ በጽሐት ፡ ኀቤሁ ፡ ተአምኆ ፡ ወኵሎሙ ፡ እለ ፡ ምስሌሁ ፡፡ ወእምድኅረ ፡ ሖሩ ፡ ሰብእ [12]) ፡ ወተረፈ [13]) ፡ ንጉሥ ፡ ባሕቲቱ ፡፡ ወተስእሎ [4]) ፡ ንጉሥ ፡ ለቅዱስ ፡ ኢላርዮን [14]) ፡ ወይቤሎ ፡ አንሰ ፡ ተሀውከ ፡ ሕሊናየ ፡ በእንተ ፡ ዘሰማዕኩ ፡ ከመ ፡ አንተ ፡ ትስዕማ ፡ ኮንከ [15]) ፡ ለወለትየ [16]) ፡ ወእፈቅድ [17]) ፡ ከመ ፡ ትክሥት ፡ ሊተ ፡ ዘንተ ፡ ግብረ ፡ ወሀለው ፡ ምስሌሃ [18]) ፡ ([19] ንጉሥ ፡ ወንግሥት [19]) ፡ ባሕቲቶሙ ፡ ወትቤሎሙ ፡ ቅድስት ፡ ኢላርያ ፡ አምጽኡ ፡ ሊተ ፡ ወንጌለ ፡ ቅዱሰ ፡ ወመሐሉ ፡ ሊተ ፡ ሶበ ፡ ነገርኩክሙ ፡ ከመ ፡ ኢትክልኡኒ ፡ ሐዊረ ፡ ዳግመ [3]) ፡ ኀበ [20]) ፡ ገዳመ ፡ አስቄጥስ ፡ ጠመሐሉ ፡ ላቲ [21]) ፡ በከመ ፡ ትቤ ፡ ወእምዝ ፡ ነገረቶሙ [22]) ፡ ወትቤሎሙ ፡ አነ ፡ ይእቲ ፡ ወለትክሙ ፡ ኢላርያ ፡ ወአጠየቀቶሙ ፡ ዘከመ ፡ ([23] ኮነ ፡ ፀዓታ [23]) ፡ ወዘከመ [24]) ፡ ወለጠት ፡ አል

(1—1) B ለኢላርያ ፡ ቅዱስ ፡ (2—2) B ቅዱሳን ፡ ለኢላርያ ፡ 3) B <
4) B without ወ (5—5) C ለገግማውያን ፡ 6) B ኢይትከሃለኒ ፡
7) B B ወመ" 8) B ትእዛዙ ፡ 9) B + ቅዱሳት ፡ 10) C has the masculine suffixes. (11—11) C < 12) C ሰቡእ ፡ 13) C ተርፈ ፡ 14) B ኢላርያ ፡ 15) C < 16) B ለወሊድየ ፡
17) C + ሊተ which is wanting before ዘንተ ፡ 18) B has the masc. suffix. (19—19) B inverso ordine. 20) C ዘ 21) B ሊተ ፡
22) Here D goes on. (23—23) D ኮነት ፡ ጻአታ ፡ 24) D without ዘ

ባሲሃ ፡ ወለብሰት ፡ አልባሰ ፡ ዕደው ። ወአርአየቶሙ[1] ፡ ትእ
ምርተ[2] ፡ ዘሀሎ ፡ ውስተ ፡ ሥጋሃ ። ወሶቤሃ ፡ ጸርኁ[3] ፡ ጽራኀ[4] ፡
ዐቢየ[5] ፡ ወበከዩ[6] ፡ ብካየ ፡ መሪረ[7] ፡ ኵሎሙ ፡ ወከነ[8] ፡ ክላ
ህ[9] ፡ ዐቢይ[5] ፡ ውስተ ፡ ቤተ ፡ መንግሥት[10] ፡ ወይቤልዋ ፡
ኢነኀድገኪ ፡ ትሑሪ ፡ እምዝየ ፡ ግሙራ ። ወትቤሎሙ[11] ፡ ተ
ዘከሩ ፡ ([12] መሐላ፡ ዘመሐልክሙ[12]) ፡ ሊተ ፡ በወንጌል ፡ ቅዱስ ።
ወነበረት ፡ በጻማ[13] ፡ ፴ መዓልተ ፡ ኀቤሆሙ ፡ ወሖረት ፡ ኀበ ፡
ገዳመ ፡ አስቄጥስ ፡ ወእምይእቲ ፡ ዕለት[14] ፡ አዘዘ ፡ ([15] ዘይኑን ፡
ንጉሥ[15]) ፡ አቡሃ ፡ ለቅዱሳን ፡ እለ ፡ ይነብሩ ፡ ውስተ ፡ ገዳመ ፡
አስቄጥስ ፡ ከመ ፡ የሀብዎሙ ፡ ጸባሕተ ፡ ምድረ ፡ ግብጽ ፡ ዘአ
ሐቲ ፡ ዓመት[16] ፡ ወእምድኅሬሁኒ[17] ፡ ወሀብዎሙ[18] ፡ ዘይፈ
ቅዱ ፡ በከመ ፡ አዘዘ ፡ ንጉሥ ፡ ወተፈሥሐ ፡ መነኮሳት ፡ በዝን
ቱ[19] ፡ ወበዝኁ[20] ፡ ወሐነጹ[21] ፡ ኀበ ፡ ደብረ ፡ አባ ፡ መቃርስ[22] ፡
፬፻[23] ቤተ[24] ፡ ክርስቲያን ፡ ወበደብረ[25] ፡ አባ ፡ ዮሐንስ ፡ ፯፻
ቤተ ፡ ክርስቲያን ። ወበደብረ[25] ፡ አባ ፡ ብሶይ ፡ ፫፻ ቤተ[24] ፡
ክርስቲያን[26] ፡ ወቅድስት ፡ ኢላርያ ፡ ነበረት ፡ ኀበ ፡ ገዳመ[27] ፡
አስቄጥስ ፡ ፫ ዓመተ ፡ እምድኅረ ፡ ምጽአታ ፡ እምኀበ ፡ አቡሃ ፡
ወአዕረፈት ። ወኢያእመረ[28] ፡ መኑሂ[29] ፡ ዘከመ ፡ ኮነት ፡ ብእ
ሲተ[30] ፡ ዘእንበለ ፡ እምድኅረ[31] ፡ ዕረፍታ[32] ፡ ጸሎታ ፡ ወበረ

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1) D ወአርዓርየቶሙ፡ 2) D ትዕ" 3) B, D ጸርሑ፡
4) B < 5) B, D ዓቢየ፡ 6) D ወበከመ፡በከዩ፡ 7) C, D <
8) D without ወ 9) D ክላሐ፡ 10) B ንጉሥ፡ 11) D
without ሙ (12—12) C ሊተ፡መሐላክሙ፡ D ሊተ፡መሐላ፡ዘአሐ
ልኩክሙ፡ 13) B በፃማ፡ B, D + ዓቢይ፡ 14) D እለት፡
(15—15) B inverso ordine. 16) D ዐመት፡ 17) D without ኒ
18) D ወሀቦሙ፡ 19) B, D < 20) ወብዙኅ፡ 21) B, D
ወሐነፁ፡ 22) D መቃርዮስ፡ 23) B, D ፱፻ 24) D በቤተ፡
25) C without በ 26) B, D + ወበደብር፡አባ፡ሙሴ፡፲፻ ቤተ፡ክርስ
ቲያን፡ 27) B, D ደብረ፡ 28) D ወኢያእመረት፡ 29) C <
30) D ብእሲት፡ 31) D < 32) D እረ"

፲፬

ከታ፡ የሀሉ[1])፡ ምስለ፡ ([2]ንጉሥን፡ ኢየሱ[2])፡ ለዓለመ፡ ዓለም። ሰላም፡ ለንግደትኪ፡ ገዳመ፡ አስቄጥስ፡ ርኁቀ[3])። ትርሲተ፡ አቡኪ፡ ንጉሥ፡ እንዘ፡ ታስተማስሊ[4])፡ ፀርቀ[5])። ኢላርያ፡ ንጽሕት[6])፡ በዘትፌጽሚ[7])፡ ጻሕቀ። ለወለት፡ መሃይምንት[8])፡ እንተ፡ ትትለአኪ[9])፡ ጽድቀ። ከመ፡ ትሣየጢ[10])፡ ሡቀ፡ ወሀብኪያ፡ ወርቀ።

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1) D የሃሉ፡ (2—2) D ዓመታ፡ and then there is a rasura. In B the text is made illegible by later alterations. 3) D ርሁቀ፡ 4) C ታስተማስለኪ፡ D ታስተማሥሊ፡ 5) C, D ጸርቀ፡ 6) B ኅሪት፡ D ኂሪት፡ 7) B. D በዘትፈጽሚ፡ 8) D መሃይምት፡ 9) B, D ትትለአከኪ፡ 10) B, C ትሣየጥ፡

V وامّها انّها قد بريت ، فرحوا فرحا عظيم وتصدّقوا[a] بصدقات سنية ، ولـمّا خليوا بها استخبروها ما جرى من حالها فى مقامها هناك ، فعرّفتهم جميع ذلك ، وبما كان القدّيس الراهب الخصىّ اعنى اختها ، تفعله بها ، فحرد الملك لذلك حردا عظيم ، وقال ، راهب خادم يبرى امراض ، يستخير عن رهبنته ان يملا عينيه من امراة ، فصلاً ضمّها الى صدره وقبّل عينيها ، ثمّ كتب الى الوالى ان يرسل لــه الراهب الخصىّ ، ففعل الوالى ذلك ، فلمّا وصل الراهب الى الملك وراى شخصه ، تلقّاه قايما باحسن لقا ، واخذ بركته وهو كالفنى والعنكبوت[b] ، قد اسودّ جلده[c] ورقّ عظمه ، فندم على مجيه ، ثمّ انفرد بــه وساله على ما ذكرته بنته ، فقال له ما ازعجتنى وقطعتنى عمّا لزمنى بما لا يجب ان اكشفه لك ، بعد حضور الانجيل والاب الفطريرك ، وتحلف لى ان تردّنى الى موضعى ، فحلف له انّه اذا كشف له السرّ ، يبادر باعادته الى ديــره ، ولا يمسكه ، وقالت ان لم يبقا لى فى العالم الاّ كذا وكذا ، ولـمّا توثّقت منه بالايمان ، قالت لــه انا بنتك الاريا ، لم تحقّق هذا الامــر ، فلم يصدّقها حتّى اخبرته باشيا كان يعرفها منها وذكرت له امرها ، واظهرت لامّها علامة كانت فى جسمها ، عند ذلك بكوا بكاء شديد وضمّوها الى صدورهم ، واقامت عندهم ثلاثة ايّام ، ثمّ عادت الى مكانها الى وادى هبيب ، على انها خادم ، لانّها استحلفتهم ان لا يظهروا امرها ، واوصل الملك حمل اموال الى هناك معها ، فبنت المناشر والجواسق والبيع والاديرة فى البرّيّة كلّها ، ولم يزال يوصّل ذلك الى بعد موت بنته ، وتبعوا الملوك اثره فى عمارة ذاك المكان ، الى حين ظهور الاسلام ، وكان بنا كنيسة ابو مقار بوادى هبيب ، صلاتهم معنا امين ،

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a) Ms. وتصدّق b) Ms. والعنكبود c) Ms. جلدها

V خبروا عن الاريا ابنة زينون الملك لمّا سمعت بخبر البرّية والرهبان بها، فتركت مملكتها وهربت الى البرّية فى زىّ خادم، فقبلها اب البرّية وعلم بالروح انّها امراة، وكتم ذلك وجعلها فى مغارة اقامت فيها ثلثعشر سنة، تصلّى مع الرهبان، حتى اسودّ جلدها وتغيّر شخصها ورقّ عظمها، وبلغت فى العبادة مبلغا عظيم، ولمّا نظروا الشيوخ ان ليس يجى لها لحية، دعوها راهب الخصىّ، وهى اسمها الاريا، فاتّفق انّ اختها لحقها جنون اخرجها الى امر عظيم، فاشتدّ حزن ابيها وامّها عليها، وقال كلّ من يبريها اعطيه نصف مملكتى، فلم يجد احدا، ثمّ قيل له انّ بوادى هبيب بقرب الاسكندريّة راهبا يدعى راهب الخصىّ، يصلّى على المجانين فيبرون وهو تلميذا لتلميذ ابو مقار، ثمّ كتب الملك الى والى الاسكندريّة يقول بلغنا انّ قريب من مدينتك بوادى هبيب راهب يبرى المجانين، وان قد صيّرنا مريضا يعزّ علينا مع من يوصّله اليه، فاذا صار اليك تسير معه الى هناك، وحمل معه مالا عظيم وجماعة من امنايه وخواصّه، فلمّا وصلوا الى الاسكندريّة الى وادى هبيب، ونزل مع عسكره بعيد عنه، واخذ الصبيّة مع خدّامها الامنا الى دير الرهبان، ثمّ اعلمهم صفة الحال للشيوخ، فقاموا الشيوخ ودعوا الراهب الخصىّ، فلمّا دخلت اختها اليها عرفتها، وهى لم تعرفها نفسها فبكيت واخذتها وخلّتها عندها سبوع، وهى تبكى وتصلّى عليها واذا نامت ضمّتها على صدرها، وكانت تبوس عينيها، فلمّا كان فى اليوم السابع خرج الشيطان عنها، وتسلّمها اصحابها" وساروا الى بلادهم، فلمّا وصلوا الى القسطنطنيّة، وراى ابوها

وبصلاة هذه القدّيسة الفاضلة[a] الاريا بنت الملك المومن زينون[b]، صلواتهم وصلوات كلّ من هو على رتبتهم تحفظ جميع المومنين والكاتب المسكين والقارى والسامعين، ورحمة الله على كلّ من قال امين يا ربّ العالمين امين، ܐܡܝܢ ܒܫܠܡܐ. كملت قصّة القدّيسة الاريا بنت الملك زينون حفظنا الربّ بصلواتها امين[c]،

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a) A <   b) From here A runs: وامّها شمس المنير صلاتها وصلاة جميع القدّيسين مع جميع المومنين اين وامين،   c) Doxology of C (see previous page, note x): ويرحم امواتكم، ويهلك الى اعدايكم، ويجيب عياركم، ويغفر ذنوبكم، وخطاياكم، ويبارك ويزيد اموالكم، بصلاوات ذات الشفاعاة الطاهرة الكاكرة، الستّ والبتول امّ الخلايص وستّ النسا والرجال، رجا الاحيا والاموات، مرت مريم والدت المسيح ابن الله الحىّ، ومار فطروس الرسول، وبصلاوات جميع الاوليا والانبيا والمرسلين، والشهدا والقدّيسين والابا المختارين الذى ارضعوك باعمالهم الصالحة، وملايكت المقربين، ورحمة الله على الكاتب والقارى والسامعين وعلى كلّ من يقول امين،

بعد ما قبروها، راحوا الى الماى ليشربوا، وجدوا الما [a] قد نشف، وذبل السلق، ويبست الشجرة، فاعطوا [b] السبح للربّ [c] العظيم، وبقوا حايرين فى هذا الامـــر [d]، فحطّوا رؤسهم [f] كلّواحد منهم [e] على حجر [f] وناموا، وطلبوا من الله [g] حتّى يعرّفهم على كلّ امورها، وعلى [h] مجيها الى ذلك المكان، وحطّوا رؤسهم وناموا، فنزل [i] الملاك [k] وعرّفهم [l] كلّ خبرها، من اوّل تدبيرها الحسن الى هذا [m] يوم [n] انتقالها كما نظرت عيونهم، [o] فلمّا فاقوا من نومهم وشرحوا الرويا على بعضهم طلع منام كلّهم، واحد [o]، حينيذ كتبوا قصّة [p] المنتجبة [m] وارسلوها الى اقطار المسكونة [q] كلّها، حتّى تكون [r] منفعة للمومنين بصلاواتها [s]، ونحن الخطاة نسال ونطلب من سيّدنا ومخلّصنا [m] يسوع [t] المسيح [u] حتّى [m] يامنّكم فى اوطانكم، ويستر على حريمكم، ويسند [v] مشايخكم، ويعطى العافيـــة لشبّانكم [w] وبـــربّى اطفالكم، ويفيض البركة [x] فى عمل [x] يديكم [y]، بصلاة قبّة النور امّ [z] كلّ المخلوق [aa] امّ الخلاص، وستّ [bb] النسا والرجال رجا الاحيا والاموات مرة [m] مريم [f] والدة الله [f] البتول، ومار بطرس الرسول، وبصلوات [m] الانبيا [cc] الابرار والحواريون الاطهار، وساير الشهدا والقدّيسين [dd]،

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a) B, C, D < *b*) A واء″ *c*) A لله *d*) A + العظيم *e*) D < (*f*—*f*) A < *g*) C + تعالى *h*) A without و *i*) D فحلّ *k*) Mss. الملايك *l*) A + على *m*) A < *n*) C اليوم (*o*—*o*) In B only *p*) A, C قصّتها *q*) A الارض *r*) B يكون *s*) A <. Here A, C, D have: فانتبهوا من نومهم وشرحوا الرويا على بعضهم (بعض + A) فطلع منام كلّ واحد *t*) C ايشوع: *u*) C + ابن الله الحى *v*) C ويعين ويقوى *w*) C لشيانكم : D torn off (*x*—*x*) Torn off in D. *y*) C ايديكم; I give the rest of the doxology of C at the end. *z*) امال. The last leaf of D has got lost; of the opening of the doxology only a few words have not been torn off. *aa*) A العالم *bb*) A ست *cc*) A واﻻ″: *dd*) A مع اﻗ″ امين

دوسة[a] اقدام انسان، فقالوا الى[b] بعضهم بعض[b]، ان[c] هذا قدّيس هو[d] فى وسط هذا الخرق، وربّمـا يكون ضعيف؛ فادخلوا[e] حتّى نبصر فصلّبوا[f] على وجوههم[g] وبدوا فى التزمير[h] ودخلوا الى صدر الخرق الاّ وقد يلمع شعرها النقى، كما لمع السيف المسقول[i] فى عين الشمس، ولمّا[k] سمعت حسّ مزمورهم[l]، نهضت وقامت وضربت لهم مطانية[m]، وعادت واتكت[n] وسلّمت روحها الطاهرة الى ربّها، ففاحت ريحتها[o] الذكيّة عند خروجها حتّى امتلت[p] البرّيّة من عطرها، فبدوا القدّيسين فى التسبيح والتقديس والتهليل، للسّيد[q] يسوع[r] المسيح محبّ اولاد البشر، الذى يعطيهم مثل هذه المواهب[s] الحسنة، فحملوها الى بـرا الخرق، رادوا ان يخلعوها ثيابها[t] البالية، ويلبّسوها من الاكفان[u] الجدد، باوقار[v] كما يجب، وعندما شلّحوهـا ثيابها، الاّ وقد وجدوا ديوسها قد يبسوا على صدرها الطاهر كما يبس الورق تحت[w] الاشجار، وحينيذ[x] دقّ على راسه وصاح الى ارفاقه، وقال[y]، تعالوا[z] يا اخوتى انظروا العجب، لانّها عذرى[aa] بتول وما هو رجل، ولمّا[bb] نظروا العجب[cc]؛ قدّموا المجد للربّ[dd] الذى[ee] اعانها[ff] وكمّل كلّ امورهـا، فحفروا[ee] لها[ee] قبرا[gg] ولووها، ونزلت الملايكة الى اوقارها[hh] ومن

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a) A ودوست (b—b) B, D لبعضهم ; C الى بعضهم c) A + كان
d) A وهو ; C + قوى e) A ادخلوا ; B فادخل f) C فرسموا g) C + رسم الثالوث h) A, B, D المزمور i) A المسلول ; C + يظى k) A لمّا
l) A, D المزمور m) C ماطونية n) A, B, D واترت o) A, C ريحيتها
p) A, B, D انتلت q) A الى السـ" r) C يشوع s) C مواهب t) B, C, D ثياب
u) A اكفان v) B, C, D ووقروها w) C على x) A without و
y) C < z) D تعلّوا aa) C عذرة bb) Torn off in D; B + جوا
cc) A اليها ; B < dd) A لله ee) Torn off in C ff) B, C, D عانها
gg) B, C, D قبر hh) B وقارها ; torn off in D.

ويبطل عملها، فاغفلتهم[a] وسرقت روحها بحيلة[b] وساحت[c] فى البرّيّة، فى الحرّ والعطش[d]، وهى حافية فى الحسك والحصى[e] والشوك[f]، يوم ويومين وثلاثــة، حتّى وصلت الى صدر البرّيّة فوجدت هناك شجرة جرجناس[g] وعندها[h] غدير[i] ماى[k]، وقد نبت على الماى سلق البرّ، وكان فى جانب الشجرة خرق يسع انسانا واحدا[l]، فحمدت الله[m] وشكرت انعامه وقالت هذه الجرجناسة[n] قوت[o] الشتــا وهذا السلق[o] قوت الصيف، فدخلت سكنت[p] فى الخرق[q] عشر سنين، وما يعلم فيها احد غير[r] المسيح الذى خلقها[s] وارسلها[s]، وكان من روسا[t] الديورة المشايخ العظما، فى كلّ سنة يقوموا ياخذوا[u] معهم دابّة، ويحملوا[v] عليها من القوت، ومن[w] المشروب ومن[w] الكسوة، ومن الاكفان ويدوروا فى البرّيّة كلّها، ويبصروا[x] كلّمن هو عايز قوت يعطوه، ومن هو عريان يكسوه، ومن هو فى مرض، او فى شدّة يداووه، ومن[y] مات يدفنوه بامر[z] الله، وانستر[aa] امــر هذه القدّيسة، عشر سنين، حتّى وصل يوم انتقالها الى فردوس[bb] النعيم، فوصلوا الى باب الخرق، الّا وقد سمعوا حسّ انينٍ من عمق الارض، فظنّوا ان يكون[cc] حيوان ويهمر[dd] عليهم، لمّا[ee] نظروا الى المكان الّا[ff] وقد وجدوا هناك[cc] اثار

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a) C فاغفلتم
b) A <; B بجيلتنا
c) D وراحت وساحت
d) C + والجوع
e) C والعصى
f) A + والقرطب
g) A جنجرس
h) A + ايضا
i) C <
k) C + ويجرى
l) A, C واحد
m) C + تعلى
n) A الجنجراس; C الجرجناس; D الجرجنسة
(o—o) C, D <
p) A, B وس"
q) C + يعنى نقب قدر يسمع فيه انسان
r) C + السيّد
s) C ارسلها الى مكانها
t) D رووسا
u) C ياخذون
v) D وحملوا
(w—w) B <
x) B ويفتشوا على
y) A + قد
z) B وبامر
aa) C وانتسر
bb) A, C, D الفردوس
cc) A <
dd) A without و
ee) A ولمّا
ff) B, C, D <

من هون الى هون، واعملوا كذى وكذى ويكون التكميل[a] [b]بقوّة الربّ[b]، واختياره[c] الصالح، فبدوا وحفروا[d]، وبنوا[e] وكمّلوا[f]. بقوّة المكمّل بكلّ كمال، له السبح والوقار دايما امين، ومن بعد [g]ما تمّوا[g] ونهّوا الفعول[h] عملهم[i]، اخذوا[k] صلاوات[l] الاخوة وبركاتهم[m] ورجعوا الى[n] عند[o] الملك، وبشّروه على التكميل فحمد الله[p] وشكره[q]، وساهم عن يوحنّا فقالوا له ايش[r] نخبرك عن[s] قدسه قايم بيننا[t] ويده مع يدنا، وشفتاه[u] لم تستقرّ[v] من التسبيح والتقديس، فيا طوبا[w] [x]للاب والامّ[x] الذى كان من نسلهم، فلمّا وقعت الكلمة فى اذنه، ارتقش وابتهج قلبه فقدّم[y] لهم الاجرة[z] والخلع باحسن مـا يليق[aa]، وبدا[bb] كلّ شهرين يبعث[cc] الهدايا الى كرامة سرّ قلبه، فحارت كلّ الاديرة، وكلّمن كان يسمع، وبدوا يحدّثوا مع بعضهم بعض، وقالوا[dd]، لو[ee] ما كان من قرايبه ما كان عمل[ff] لـه هذا الوقار وهذه[gg] الخدمة[hh]، وهى كانت تاخذ كلّ شى كان يبعث[ii] ابوها من الهدايا وتبعثه[kk] الى الديورة الذين كانوا حولها، فلمّا سمعت انّ الرهبان قد حدّثوا [ll]مع بعضهم[ll] بعض[mm] هذا الحديث، فزعت[nn] لا[oo] ينكشف امـرهـا

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a) D + بكلّ كمال   (b—b) A من الله   c) A وباختياره   d) A حفـ″
e) C <   f) A <   (g—g) C ماتوا   h) A من   i) C عليهم   k) A, B, C وا″
l) A, B صلاوت   m) B وبركتهم   n) A, B + (A وجوا) بيوتهم وراحوا
o) A, B الى   p) C + تعالى   q) B وشكر نعمته; C وشكروه
r) C ايشى   s) A على   t) Torn off in D   u) A وشفاته   v) B, C تقرّ
w) B, C طوبى   (x—x) C, D inverso ordine   y) C ففدم   z) A الاجرا
aa) A يكون   bb) B + فى   cc) C يرسل   dd) B وكان يقولون
ee) C + لا   ff) D يعمل   gg) A وهذى   hh) C الخدم   ii) C يرسل
kk) C وترسله   (ll—ll) C <   mm) A, C <   nn) B فخافت
oo) B ان لا; D ليلا

جميع ما يصلح للدير[a] المقدّس، والباقى امرت ابوها حتّى يفرّقها على المساكين، فودعوها[b] واتبرّكوا[c] منها، وهى ايضا خرّت[d] ساجدة لوالديها، وقاموا[e] على المسير فحسّ[f] العالم فيهم، وجاوا[g] الى لقايهم، وكانوا ينتشوا من ثيابهم[h]، وياخذوا التراب من تحت اقدامهم، وان[i] يعطيهم الربّ حسب امانتهم، وفى جهد وزحمة حتّى خلصوا من المدينة[k] الى برّا، وسلكوا فى الطريق، فى التزمير والتقديس والتسبيح لله[l]، على امانة الملك، والسرّ مختوم، فلمّا وصلوا الى قرب الدير، جا[m] ريّس الدير وجميع الاخوة الى لقايهم، وضربوا الماطونيات[n] على[o] الارض[p] لبعضهم بعض، وحمدوا الربّ وشكروا انعامــه. وقاموا كلّواحد على طكسه، [q]وفى تمام السبعة[q] ايّام بعث[r] الملك غلمانه والصنّاع[s] معهم[t] الى الدير وسلّموا على ريّس الدير، وبلّغوا له مرسوم الملك، حتّى يكون كما يرسم يوحنّا حتّى[u] نعمل، فدعوا يوحنّا وخرج من قلاّيته وهو بالتسبيح، وشفتاه[v] لم[w] تستقرّ من[x] التقديس[y]، [z]فجوا الى لقايه[z]، وتباركوا منه، فاستخبرهم[aa] على الملك والملكة وعلى عقل الصبيّة، ثمّ قالوا له يسلّموا عليك السلام الكثير، والصبيّة طيّبة، ثمّ[bb] حمدوا الله وشكروه[cc]، وقالوا له ابصر اين ترسم حتّى نعمل، فقال لهم احفروا

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a) C الى الدير ; D الدير   b) A ثمّ و"   c) D وتباركوا   d) A, B + وجوا ; C وجو ; D واتوا   g) B   f) C فحست   e) A ثمّ قاموا   على الارض   h) C اثيابهم   i) B وكان   k) A البلد   l) A اله ; D لالله   m) C وجا :   p) A <   o) A < ; C الى   n) A المطونات ; C السجود   D فجوا   r) A ثمّ بعث ; C ثمّ ارسل   (q—q) A, C وفى التمم سبعة ; D فى التمام سبعة   s) A مع الصناع   t) A < ; D torn off   u) B هكذا   v) A, B وشفاته ; C وشفاتى   w) A, B ما   x) C + التسبيح   y) C والة"   (z—z) B فاتوا للقايه   aa) B فسالهم   bb) B, C, D <   cc) B وشكروا انعامه

فردت عليهم[a] قايلة[b]، لا يـا ابى لا تخرب شروط القدمـا الذين[c] حطّوا[d] اساسات الديورة[e] فى المدبر، وتعلم[f] يـا ابى ان كلّما تكون الديورة[e] بعيدة من العالم، اخير واحسن، وامّا[g] من صوبى[h] المسيح يعطيك الصبر والفرح والجوانىّ، وتبتهج نفسك بنعمة ربّك، فردّ عليها وقال[i] امين، يكون كلامكى مقبولا[k]، فبقوا ثلاثة ايّام حتّى زال عنهم تعب الطريق، وطلبوا[l] منه القدّيسين دستور[m] الرواح، فقال مرسومكم يكون[n]، واحضر قدام بنته من القماش والانية ومن الذهب والفضّة، والشمع والبسما[o] ومن الزيت[p] ومن[q] الماكول[r]، شى بلا حساب ولا عدد، فقالت يـا ابى مقبولا[s] يكون نذرك، ويغفر الربّ ذنوبك[t] وخطاياك[u]، وامّا الذهب والفضّة ما معنا[v] دستور[w] حتّى نحمله لكن اشير عليك[x] وعلى[y] خدمتك مشورة، فقال ارسى يا مهجة[z] قلب[aa] [bb]امّها وابوها[bb]، فقالت[cc] له، يا ابى، من بعد ما نروح بسبعة ايّام ارسل[dd] معلّمين وفعلا[ee] عديدة[ff] حتّى يعملوا فى وسط الدير ابيارا عماق[gg] لاجل الماى حتّى يشربوا منه جميع الناس[ff][hh] ويكون[ii] اجرك قايما الى المنتها، فقال[kk] السمع والطاعة يا تاج روسنا[ll]، وقبضت[mm] على[nn]

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a) B عليه   b) C <   c) A الذى   d) B وضعوا   (e—e) D <
f) B واعلم   g) A + انا   h) B مبلى   i) C + لها   k) A, B, D مقبول
l) A ثمّ طلبوا   m) D دسطور   n) A + على روسنا وعيوننا   o) B, C والبسمة
p) D زيت   q) A <   r) A <; D ماكول   s) A, B مقبول
t) A ذنبك   u) A وخطيتك ; D وخطايك   v) B لنا
w) D دسطور   x) D <   y) D without و   z) B بهجة   aa) A قلبى
(bb—bb) A <; D torn off   cc) A قالت ; B وقالت   dd) A + لنا
ee) B, C, D وفعولا   (ff—ff) C, D <   gg) B متقنة   hh) B <
ii) B حتى يكون ; C, D يكون   kk) C + لها   ll) A + وعيوننا
mm) B فاخذت   nn) B, C <

وارتجفوا وغشى[a] عليهم[b]، وبهتوا[c] [e] على الارض من عظم ما اصابهم[d] وانضجعوا وماتوا[e]، فلمّا نظرت بما قد حلّ بامّها[f] وابوها، بكيت وقالت يا ربّ[g] صبّرهم على رجاك، واخذت ما وباركت عليه ورشّته عليهم[h]، ففاقوا من غمواتهم[i]، وسبّحوا وقدّموا التمجيد للربّ الكريم، وزال عنهم غمّهم[k] الزايل، واتحرّك فيهم الفرح الدايم، وزعقوا[l] كلّهم جميعا [m] ܒܥܘܬܐ ܕܡܪܝ ܐܦܪܝܡ[m] ܐܠܗ ܐܠܗܝ̈ܢ ܘܪܒܗ[n] ܕܪ̈ܒܘܢ. ܠܟ ܬܫܒܘܚܬܐ ܡܩܒܠ ܫܘܒܚܐ. ܕܡܫܒܚܢܐ ܕܡܫܒܚܝܢ ܠܗ. ܟܠܗ ܒܪܝܬܐ ܠܟ ܡܬܬܫܒܚܐ[o]. ܠܡܫܒܚܢܘ ܕܪ̈ܘܡܐ ܘܒܥܘ̈ܡܩܐ. ܕܡܢܝܢ ܫܘܒܚܐ ܠܟ ܬܫܒܘܚܬܐ. فكبّو روسهم حتّى استقرّوا عن بكاهم[p]، ومن بعد ذلك[q] [r] فتحوا باب الحديث[r] [s] مع بنتهم[s] بالفرح والسرور والسكون، كما طلبت منهم، وقال ابوها، يا[t] بنتى[u] يا نور[v] عينى، الذى اليوم قد زاد[w]، واشرق [x] بنور ضياكى[x]، يا بنتى ويا مهجة كبدى، الحلفان الذى حلفتُ[y] فىّ[z] لم انكر معكى، بل كيف[aa] يكون الصبر [bb] عن قدسكى[bb]، او كيف يكون الراى والتدبير يا بنتى، ابنى لكى ولهولاى[cc] القدّيسين اخوتكى[q] دير[dd] على جانب[ee] المدينة حتّى اكون عندكى انا وامّكى واختكى[ff] الصباح والمسا،

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a) A, B, D وغميوا b) A, B, D عليها c) C + ورميوا d) A, C صابهم (e—e) B من عظم ما صابهم ووقعوا على الارض f) D امّها g) A ربّى (h—h) B < i) C غشوتهم k) A الغمّ l) B وصرخوا (m—m) B, D <; C ܬܪܥܐ يهتفون ويقولون n) C < o) A, C ܡܬܫܒܚܐ p) A بكايهم q) C < (r—r) B تكلّموا (s—s) A معها t) D ويا u) C بنى v) A قرّة w) A + نوركى (x—x) A < y) C + حلفتو z) A, B, D فيه aa) A + كما; D + بعا (bb—bb) A عنكى cc) C والذى هولاى dd) A + غظيم ee) C باب ff) C ورضيعتكى

يا ملك سعيد ، فان تريد حتّى [a] اقول لخدمتك عن امرى ، اعطى دستور [b] [c] لخدمة هولاء [c] ، ولا يبقا [d] سوى خدمتك وامّى الملكة ، وبدرت [e] الصبيّة [f] ، فامر على [g] الحاضرين بالرواح ، فاعطوا [h] السلام للملك [i] واتباركوا من قدسها ومضوا ، فبدت تحلّف لابيها [k] ، وقالت له ، احلف [l] باليمين [m] وبالصوت [l] الذى زعق [n] على نهر الاردنّ يوم عماد سيّدنا [o] ، واحلف لى بكلّ الامّة ، وبالدم والما الذى جرى من [p] جنبه ، واحيا ابانا [q] ادم وذرّيّته ، واحلف لى بقيامته العظيمة ، وبصعوده الى السما ، ان ما تعيقنى ولا تبيح بسرّى لاحد ، حتّى اكشف لك خبرى ، فارتجف [r] من هيبة الايمان [s] الذى حلّفته ، [u] فحلف [t] لها بكلّ ما حلّفته [u] ، فشالت الطيلسان من على راسها ، ورفعت قباعتها من على عينيها ، وانشدت [v] وقالت [w] ܒܫܡܐ ܕܡܪܝ ܐܦܘܣܛ [w] ܐܢܬܘܢ [x] ܐܒܐ ܘܐܡܐ ܘܐܢܐ ܒܪܬܟܘܢ ܐܠܐܪܝܐ. ܢܒܥ ܘܐܡܪ ܠܡܪܐ ܡܪܝܡܐ ܡܠܠܐ. ܢܩܒ [y] ܡܠܟܬܐ ܘܫܒܚܐ ܡܫܝܪܐ [z] ܠܐܠܐܪܝܐ [y]. ܒܡܬܩܢ [aa] ܘܪܥܠܝܢ ܘܬܫܪ [bb] ܠܟܡܘܢ ܕܐܚܝܢ ܘܡܬܬܩܢ [cc]. انتم ابى وامّى وانا بنتكم الاريا [dd] ،

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a) B ان b) D دسطور (c—c) B لهولاى الحاضرين d) C + احد e) B, C بدرت f) B الصبى ; C الصباح g) A B الى h) C وا" i) C الى الـ" k) B, D لابوها ; C الى والدها (l—l) D بالصوط الذى اليمين m) C + القوىّ n) B صرخ ; C نادا o) A + يسوع المسيح p) C عن q) A, B, C ابونا r) D + ابوها s) C الاقسام والا" t) A ثمّ "ح (u—u) C < v) A, B ونشدت (w—w) B, D <; A has ܡܫܡܫܢ in stead of ܐܦܘܣܛ x) A bis. (y—y) C ܐܒܡܣܝܣ ܕܗܝ ܒܪܬܟܘܢ ܐܠܐܪܝܐ z) D ܡܠܟܬܐ aa) C ܒܡܬܩܢ bb) B ܫܐܠܬܘ ; D ܫܐܠܬܘ ; read ܫܐܠ, metri causa(?) cc) C + ܫܒܚܘ ܠܡܪܢ ܕܐܪܝܐ ܡܪܝܡܐ ܒܡܫܝܚܐ ܘܡܠܟܐ . قالتهم dd) B + ولمّا سمعوا

الصبيّة زعقت وقامت الى لقايه، وقبّلت[a] اقدامه[b]، وخرّت ساجدة على الارض، ومرغت[c] صورتها[d] على اقدامه، [e]فزعقت ثمرة الصلاة[f]
[g]ܒܫܝܢܐ ܕܡܪܢ ܝܫܘܥ.[e g] ܫܠܡܐ ܫܠܡܐ[h] ܠܟܘܢ
ܢܝܚܘܬܐ ܐܦ ܡܢܝܢܐ. ܐܡܪ ܡܪܝܐ ܕܙܪܘܥ ܫܝܢܐ ܒܝܬ
ܡܝܬܘܬܐ. ܡܫܝܚܐ ܗܘ، ܚܘܒܗ ܕܐܒܐ ܠܒܪܝܬܐ ܟܠܗ.
ܘܐܬܓܠܝ[i] ܡܪܝܐ ܘܐܪܟܢ ܠܥܠܡܐ ܕܡܚܒܐ ܪܚܡܢ ܠܗ[k].
وباركت على امّها[l] ورفعت راسها من على الارض، وحلّت[m] النعمة على المكان الذى نزلت فيه ومن بعــد ما هديوا واستراحوا، بدا الملك وفتح بابــب الحديث[n]، وقال يـــا ابونا حلّت[o] البركة علينا بقدومك الشريفة، وعملتَ معنا غاية الفضل والاحسان بشفا بنتنا، بل اريد من قدسك حتّى تعرّفنى، من اين انت، ومن اين [p]هو اصلك[p]، ومن كان الملك الذى كنت تخدمه، ومن الذى اطلقك، وكيف كان وصولك الى الدير، [q]وكيف نجيت من الملوك حتّى خلّوك من يدهم حتّى وصلت الى هذا [r]الدير[q] المقدّس[r]، وبدا كلّما يردّ عليه جواب[t] يفتح له غيره، فحسّت[u] بافكار ابوها انّه تعبان من اجلها، وبحسن طاعتها عرفت انّ كلمة الملوك ما ترتدّ[v] ولا تنكسر[w] فقالت

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a) A without و   b) A, B + وايضا الملكة (> A) حلت التاج من راسها
c) C ومرغب   d) C صور لها   (e—e) C ܪܒܬܐ وارمته على اقدامه ܡܫܝܚܝܘܬܐ
f) A + الاريا وقالت   (g—g) B >   h) C ܘܫܝܢܐ
i) A, B, C ܘܟܠܝ   k) C + الشرح بالمقام امن وسلام للبعيدين والقريبين قد قال الربّ ازرع الامن بين الميتين، المسيح قــد قال محبّة الاب للمخلوقين وكشف الربّ الى العالم المحبّين
l) A + وابوها   m) D وحللت
n) B الكلام   o) D حللت   (p—p) C هوا ملك   (q—q) C >
(r—r) torn off in D   s) C يرى   t) torn off in D   u) C فحسب
v) C تنرذل   w) C تنبسر

وعيوننا[aa]، فدقّوا الناقوس وانجمعوا كلّ الرهبان واتباركوا من بعضهم بعض مثل[a] طكس الملايكة، وقاموا فى القربان المعظّم[b] رجا الاحيا والاموات، ونقّا[c] رييس الديــر تسعة[d] من المشايخ الكبار، ودعا يوحنّا وقبّله وقال له قوم على رجا[e] المسيح، [f]له السجود والتسبيح[f] الذى اوهب لقدسك هذه الموهبة، يا شرف[g] ديننا ويا تاج روسنا، ويــا بهجة قلوبنا فقوموا انزلوا الى[h] عند الملك وزيدوا فى امانته[i]، فاخذوا صلاوات بعضهم بعض وساروا فى الطريق، وهم طول[k] الطريق[k] فى التزمير والتسبيح بلا انقطاع، حتّى كان[l] يرتجفوا قبيلة الملك من هيبتهم، فلمّا دخلوا الى المدينة سمع الملك بدخولهم، فقاموا[m] الى[n] لقايهم بالوقار والكرامة والعزّ العظيم وكانوا المومنين والمومنات ياخذوا[o] التراب من تحت اقدامهم وكانوا يسقوه لاولادهم، وحلّت[p] البركة فى تلك المدينة[q] بصلاواتهم وبركاتهم، فزعق[r] الملــك على[s] امينه، وقال له خذ هولاى[t] المشايخ واعمل على راحتهم واسخن[u] ما[v] واغسل رجليهم[w]، وافرش[x] افخر الثياب تحتهم، ورشّ غسلة رجليهم فى المخازن[y] حتّى يتباركوا من [z]بركات صلاواتهم[z]، واحضر من المواكيل[aa] بكلّما تقدر، فقال[bb] السمع والطاعة يا ملك الزمان، وهو[cc] الملك قبض على يوحنّا واخذه معه[dd] الى منزله، فلمّا اقبل على[ee]

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a) B كما   *b*) B المقدّم   *c*) B واختار   *d*) D تسعا   *e*) A, C + السيّد   (*f—f*) A <   *g*) B شريف   *h*) B ل   *i*) C + ومحبّته   *k*) B <   *l*) B كانوا   *m*) B خرجوا; C قاموا   *n*) B ل   *o*) C ياخذون   *p*) D وحللت   *q*) B + كلها   *r*) B فامر   *s*) B ل   *t*) D هلاى   *u*) B وحمى   *v*) D ماى   *w*) A, C ارجلهم   *x*) D وافرد   *y*) D المخزن   (*z—z*) D بركاتهم وصلاواتهم   *aa*) A الماكول   *bb*) C + له   *cc*) A و; the reading of the other Mss. is a syriacism.   *dd*) C + وراح   *ee*) A الى

كانت تخفق[a] وتنزل[b] دايما[c]، على فرد حال من الصوم والصلاة
والسهر العظيم، ولمّا كان[d] يريد حتّى[e] ينام[d]، كان[e] يتّكى[f] مع جانب
الحايط وينعس قليل، ويقوم بعشق وقوّة عظيمة الى الركوع والخشوع،
ولمّا كان يكمّل صلاته كان علّمنى القراية وشرط الادب والمعرفة،
وكنت عنده بعزّة واوقار عظيم، ولمّا ارسلتَ خلفى يا ابى فما كان
يهون علىّ حتّى[g] افارقـه، الربّ يرحمنا بصلاته دايما[h] امين، فحـار
الملك زينون المومن من ذكر هـذا القدّيس واخذته الافكار[i] من
اين يكون هذا الطواشى، ومن كان الملك الذى كان يخدمه، ومن
اين اصله، وتعبته الافكار تعبا[k] شديد، فدعا المشايخ الذين[l] جابوا[m]
البنت وقال لهم، قوموا ارجعوا [n]الى الدير[n] مرّة ثانية، وخذوا معكم
من لماكول والمشروب ومن الهدايا[o] كما يليق للدير[p] المقدّس، وسلّموا
على ريّس الدير وقولوا له حتّى يبعث[q] لى عشر رهبـان[r] من[s]
المشايخ، ويكون الواحد منهم يوحنّا الطواشى، لا بدّ عن هذا الامر،
فقاموا غلمان الملك بالفـرح والسرور وحملوا كلّ شى يليق للـدير
وللرهبان[t] وساروا على رجا الله[u]، كما[v] ساير[w] المومنين، فلمّا وصلوا
الى[x] الدير خبّروا[y] رييس الدير كما قال لهم الملك، فقال ريّس الدير
مرسوم الملك المومن ادام الله [z]عليه سعده[z] ودولته، [aa]على روسنـا

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a) C تجرى دايما b) C تنزل c) C < (d—d) A <
e) C + كان f) Mss. ينتكى g) A + كنت h) A, C < ; D ديا
i) D + ان k) A, C, D تعب l) A التى ; C الذى m) C + الى
(n—n) In B these words occur after ثانية o) A الهدايه p) B الى الدير
q) C يرسل r) A رجال من الرهبان ; C + من الدير s) A < t) A, C كلّ والرهبان u) A, B الامانة; C + تعالى v) A, D وكما w) D + كلّ
x) C ل y) C + الى (z—z) A دعاه وسعده ; B سعاده (aa—aa) In B these words occur after the preceding المومن

ساجدا على الارض وقال[a]، من انا بين[b] قدسكم، لانّى عبد[c] خاطى
ارذل من جميع الاخوة[d] يا ابى، فانتحب ريّس الدير وبكى، وحار
فى ادبه وتواضعه، فرما[e] الصليب المعظّم على راسه وقال[f]، لا تخالف
فيك ظنّ اخوتك يا قدّيس[g] الله[h]، فتقدّم وقبّل اقدام ريّس الدير
والمشايخ وقبل المرسوم واخذ بيدى بعشق وفرح عظيم، ورحتُ معه
الى قلايته، ولمّا دخل الى القلّاية وقام[i] الى[k] نحو الشرق وبدا فى
الصلاة، ودقّ فى[l] صدره، وهطل[m] دموعه[n]، حتّى كانت تنقط على
الارض كالمطر، ويمرغ[o] صورته[p] على التراب وكنتُ ارتعد من هيبته،
ولمّا سجد[q] واحدة وثنتين[r] وتمام[s] الثلث سجدات، ورما[t] الصليب على
راسى الّا وقد خرج منّى عبد[u] اسود كالشحّار[v] فصاح عليه وزجره، فخرج
من القلّاية وهرب، والوقت[w] حسّيتُ فى الشفا واستراحت نفسى، فعبّر
يده المباركة على راسى وبدى ينادمنى[x] بالهداوة[y] والسكون، ولمّا كان
يحدّثنى، كنت اشتمّ من فمه رايحة عطريّة[z]، وكنت [aa]اطروا منها[aa]،
فبدا يستخبرنى[bb] عن ابى وعن امّى[cc] ويقول لى[cc]، هل لكى اخوة ام
خوات، واستخبر عن كلّ اهلى وقرايبى، وكلّما كنتُ اخاطبه، كان
يزيد فى الدموع[dd]، حتّى كنتُ احير[ee] فى ذالك[ff] الدموع من[ff] اين

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a) C < b) D من c) A, B عبدا d) D الناس e) B فرشم
f) C + له g) B قدوس h) D < i) C وتوجّه k) B <
l) A, C على m) C وهطلت n) A دموع o) C وكان يمـ″
p) B وجهه q) C + وسجدت r) B واثنين ; C وثانية s) C
without و t) B, C, D without و u) A, C, D عبدا v) C كالحشارة
w) A وفى الوقت ; B وللوقت x) B يكلّمنى ; C يناد خير y) A, B بالهدو
z) B عطرة (aa—aa) C انظرمنه شى كثير ; D اطروا منه bb) A, B
يسالنى (cc—cc) A, B وكان يسال dd) B البكا ee) B اتحيّر ; D احور
(ff—ff) A, B البكا ومن

وجابوا من الهدايا[a] ومن كلّ الخيرات، فسالوا عن الصبيّة، فبشّروهم بالشفا، فلمّا احضروها[b] قدامهم واعطوها[c] السلام، فردّت عليهم باحسن جواب، وبدت تستخبر[d] على امّها وابوها باحسن كلام، فحمدوا[e] الله وشكروا انعامه[f]، وقبّلوا[g] اقدام رييس الدير، ومن[h] كان حاضر عنده[i]، وبقوا[k] عندهم ثلاثة ايام، حتّى زال عنهم تعب الطريق، وقاموا اخذوا الصبيّة[l] ورجعوا حتّى وصلوا الى محلّهم وقلعتهم، فلمّا اقبلت الجارية على امّها وابوها، بهتوا[m] من حسن لونها وجمالها، وبدت تشرح عليهم من امر اهل الدير وسكّانه، فقال لها ابوها، يا قرّة عينى قولى لى من[n] هو الذى شفاكى ومن كان الشفيق عليكى حتّى نكرمه، من[o] هو الذى عمل معنا هذا الخير، [p]حتّى نكرمه ونكافيه[p] باضعاف ما عمل معكى، فقالت[q] يا ابى، لمّا تركونى [r] الغلمان وجوا[r]، دقّوا[s] الناقوس وانجمعوا[t] الرهبان، واتّفقوا كلّهم وانشاوروا فى بعضهم بعض[u] عند من نترك هذه الصبيّة فنطقوا كلّهم كلمة[v] واحدة من فم واحد وقالوا عند المصطفى[w] يوحنّا الاونكسو[x]، فدعاه ريّس الدير وقال[y]، تعال يا ولدى، واقبل[z] كلام اخوتك وخذ[aa] بنت الملك المومن، واطلب من المسيح فى صلاتك حتّى تشفا[bb]، ويعلا[cc] شانكم، وتزداد امانته وامانة المومنين فى قدسكم، فبكى وخرّ

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a) A الهدايه ; B, C الهديا
b) A احضروا
c) B اعط″
d) A, B تسال
e) C فسبجو
f) A انعمه
g) A ″ثمّ قب
h) C وكلمن
i) B عندهم
k) A بقوا : C وبقيوا
l) C <
m) A فبهتوا
n) C عن
o) A, B ومن
(p—p) B(?) ان نعاوره
q) A ثمّ قالت
(r—r) D inverso ordine; B الغلمان واتوا ; C وجونى الغلمان اليكم وبقيت انا فى الدير
s) C, D ودقّوا
t) A وقد انجمعوا ; B وانتهوّا
u) A, B <
v) C بكلمة
w) B المنتجب المختار
x) C الاونكسوا
y) A, C + له
z) A <
aa) C واخذ
bb) C تشفى
cc) C ويعلى

ومع [a] تمام ثلث سجدات الاّ وقد خرج الشيطان من الجارية، وزعق [b] وهرب كعبدا اسود من الشحّار [c]، فانقدّمت وصلّبت [d] على اختها وعانقتها، وحمدت للرب [e] وشكرته، وقبلت انعامه، على الموهبة والشفا، الذى صار على يدها، فبدت [f] تتكلّم مع [f] اختها بالسكون والهداوة [g]، وقالت لها ما اسم [h] ابوكى الملك [h] وامكى، فقالت لها اسم امّى شمس المنير واسم ابى ملك زينون، فقالت [i] المسيح يلهمهم فى عدلهم، ويديم [k] عليهم ملكهم ويعطيهم النصرة على اعدايهم، فردّت عليها وقالت امين، يكون كما كلامك وبصلاتك [l]، فلمّا ردّت عليها هذا الجواب الحلوا عرفت انّها قد شفيت من كلّ مرضها [m] وبعد ذلك سالتها [n] وقالت [o]، هل لكى اخوة ام خوات، فردّت [p] لا يا ابونا ما لى لا اخ ولا اخت، بل [q] امّى فى بعض الاوقات كانت [r] تحسّر وتدمّع عينيها، كنتُ [s] اسالها [t] يا امّى ما لكى تبكى [t] كانت تقول لى كان لكى اخت وكان اسمها الاريا [u] وراحت من قصرها فى سواد الليل وما وقعنا على خبرها، ولمّا حدّثتها [v] هذا الحديث [w] سالت دموع [x] القديسة [y] وقالت، الربّ يعينها ويسلّيها من حزنها وكوكارها، فقالت امين بصلاتك يا ابونا، يكون كلامك مقبول، فبدت تعلّمها القراية والمعرفة، والادب والكلام الليّن والهداوة [z]، وبصلاة القدّيسة، فتح ذهنها، وبدت تقرا وتشرح مثل [aa] واحد من المشايخ والحكما [bb]، وفى [cc] تمام شهرين [dd] جوا [ee] فى طلبها،

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a) C مع *b*) A + وصاح *c*) C الحشال *d*) C وصليت *e*) A لله; B المسيح (*f*—*f*) A, C تادم *g*) B والهدا; C والهداوا (*h*—*h*) C والدكى *i*) C + لها *k*) Here D goes on. *l*) B < *m*) C, D وجعها *n*) C سالها *o*) C + لها *p*) B فاجابت; A, C + عليها *q*) C وبل *r*) C, D < *s*) B وكنت (*t*—*t*) In D only. *u*) C ارآريا *v*) B كلمتها *w*) B الكلام *x*) A, C دموعها *y*) A <; C السقديسة *z*) C والهداوا *aa*) B كما *bb*) A < *cc*) C without و *dd*) C + ثمّ *ee*) C جور

العمر خمس[a] سنين، فبدا الشيطان يصرعها ويعذّبها[b] عذابا[c] شديد[d]، فقالت الملكة للملك[e] يا خليلى ما لنا[f] الاّ دير[g] ابا[h] مقاريوس، حتّى نبعثها الى عندهم، ولعلّ يشفيها[i] المسيح بصلاتهم، فقال[k] الملك مقبول يكون قولكى، وللوقت[l] احضر من النذر[m] والهدايا، احسن ما يليق، واحضر من المشايخ عشر[n] رجال، وامرهم حتّى يمضوا مع البنت الى الدير، ويقفوا عندها ثلاثة ايّام، فان بريت يجيبوها، والاّ يتركوها فى الدير، الى ما تبرا[o]، فقالوا[p] السمع والطاعة ومرسومك[q] على [r]روسنا وعيوننا[r]، فاخذوا[s] البنت وراحوا[t] حتّى وصلوا الى الدير، وخبّروا الرهبان بكلّ امورهم، وملوا امانة الملك فيهم، فبقوا عندهم ثلاثة ايّام، وما شفيت البنت فتركوها[u] فى الدير، ورجعوا الى عند[v] الملك[w]، ولمّا جا المسا فتشاوروا ريّس الدير والرهبان عند من نترك هذه الصبيّة، فاتّفقوا الجميع على يوحنّا الطواشى لانّه مقطوع وهو[x] بالعبادة والزهادة افضل من الكلّ، فصاحوه[y] وسلّموها اليه الصبيّة اخته[z] بنت امّه[aa] وابوه[bb]، فقبلها بالفرح والسرور العظيم، ومسك بيدها وراحوا الى قلّايته[cc]، ولمّا دخلوا الى القلاّية قامت[dd] المنتحبة وقيّمت اختها فى حنبها وبدت بسبك الدموع وبالحسرات[ee] [ff]وتدقّ على صدرها الطاهــر وترمى صورتها وتمرّغها[gg] [hh]على الارض[ff] [hh] قدام[ii] المسيح

a) B خمسة b) C ويعبدها c) C جذبا d) C صعر e) A, C < f) C + غير g) C الدير h) A ابنا : C < i) C + السيّد k) C + لها l) C < m) C النضر n) C عشرت o) B تبرى p) C + له q) A + يكون (r—r) C الراس والعين s) C فاخذوه t) B فر" : C ورحوا u) C "[illegible] تر v) A < w) C + واخبروه بذلك x) A هو y) B فصاحوا : C فصحوه z) A اختهـا aa) A امّهـا bb) A وابوها cc) C قلاّيتها dd) B قة' ee) A بالحرات : C وهى بالحرات (ff—ff) C < gg) B وتمرمغها hh—hh) B < ii) C + السيّد

ثلاثماية راهب[a]، فقاموا[b] فى الصلاة، والمنتجبة يوحنا الاونكسو[c] كان
قايم[d] بيناتهم، وبدوا فى الطلبــة والصلاة، حتّى يكشف لهم[e] المسيح
خبرها، وهى كانت تطلب من المسيح حتّى يستر[f] امرها، وكانت صلاتها
تنقبل[g] وتغلب[h] الثلاثماية[i]، وما انكشف لهم امرها، فتقدّم ربيس الدير
وبدا يسلّى[k] الملك [l] ويقول يا ايها الملك[l] المومن السعيد، ادام الله
بقاك[m] وغفر خطاياك، لا تغتمّ ولا تتكوكر على جوهرة المنيرة[n] الذى[o]
تضى قدام خالقها، انشبّه بابونا ابراهيم، كيف حطّ السكّين على عنق
ايسحاق[p] [q]حتّى يذبحه[q]، انشبّه يا ملك سعّده[r] ربّه بيفتاح الذى قرّب
بنته وهرق دمها فى محبّة ربّه، انشبّه يا ملك[s] اسعده ربّه بالسة مرتى[t]
شمونى[u] الشهيدة كيف قرّبت سبع اولادهــا لله[v] بالفرح والسرور،
هكذى انت المسيح يسلّيك ويعزّى قلبك بنعمته، ولعلّ يرزقك[w]
ولد[x] ثانيا[y]، فانسلاّ الملك والملكة من قول الاب المعظّم، وزال
عنهم الحزن، ورجعوا الى بيتهم[z] وهم[aa] بالخيرات[bb]، ومع زمان[cc]
قليل ارزقهم الله جارية ففرحوا فيها فرح عظيم، فانتشت[dd] واتربّت[ee]
كما اولاد الملوك باحسن تربية، [ff]واظرف[gg] جمال[ff] حتّى تمّت من

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a) B راهبا *b*) A, B "وة *c*) C الاونكسوا *d*) A قايما ; C +
تنقطع فى الصلاة *e*) C + السيّد *f*) C + المسيح *g*) A < ; D
h) A without و *i*) A, B, C + راهب *k*) C يصلى (*l*—*l*) D <
m) C بقايك *n*) A, D المنير *o*) B التى *p*) B اسحاق ; C اسحق ;
C + ولد (*q*—*q*) A وذبح بكره ; C, D وبكره ذبح *r*) A, B اسعده
s) B ملكا *t*) B, C مرة *u*) C اشمونى *v*) A الى الله ; D لالله ; C +
قرابين لله *w*) B يرزق لك *x*) B ولدا *y*) B, C ثاني *z*) C منزلهم
aa) A < *bb*) A, B, D بالحسرات *cc*) A, B, C زمانا *dd*) A, B, C وانتشت
ee) From here to p. IV, l. 6 is wanting in D (*ff*—*ff*) B <
gg) C واطرن

السقر خلفه واليوم بايش بقت[a] تتسلّا[b][ff]، وعلى كرمة، كان فيها[c] عنقود[d] واحد[e]، وجا العصفور[f] لقطه، واليوم بايش تتعزّا[g]، يا[h] خمرة فى زجاجة[i]، ويا وردة فى البساتين [k]وذبلت اليوم[k]، ويا آس[l] اذا هبّ النسيم[m] كنت استنشق[n] روايحه، واشفا من[o] علّتى، وبقوا[p] امّها وابوها ثلاثة ايّام [q]بالبكا والنوح[q]، [r]ومن بعد ثلاثة ايام[r]، فتحوا الخزاين[s] واعطوا ذهب[t] للمماليك[u]، وقالوا لهم قوموا انطلقوا[v] وطوفوا فى جميع الديورة والمحابس[w] ولعلّ تجدوا نور عينى ومهجة قلبى[x]، وهو اخذ معه قبيله وراح[y] الى المدبر حتّى وصل الى الدير[z] الذى كانت بتنه فيه عابدة الى[aa] ربّها، ففزعوا الرهبان من هيبة الملك، [bb]وهربوا فى البرّيّة، فلمّا هدى الملك[bb]، سالوه[cc] وقالوا له[dd]، ما هى حاجتك يا ايّها الملك السعيد[ee]، فدقّ فى[ff] صدره وانتحب وبكا وقال لهم[gg]، طارت من بين يدىّ ولدى[dd] الاريا[hh] ثمرة الصلاة، ولم نعرف ايش جرى[ii] لها، نرجوا[kk] من قدسكم، حتّى تقوموا فى الصلاة والطلبة لعلّ الله يقبل منكم كما قبل مرّة الاوّلة[ll] واعطانا هى، هكذى[mm] يخلفها[nn] علينا مرّة ثانية بصلاواتكم، فدقّوا[oo] الناقوس[pp] واجمعوا

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a) C بقيت   b) A تتسل ; C تتسله   c) A فيه   d) C عنقودا
e) A, B, C <   f) C العسفور   g) A بقت تتسل   h) A وعلى
i) B سجاجة   (k—k) B اليوم قد ذبلت ; C وقد ذبلت اليوم   l) D اسى ; B اسا
m) D بالنسيم   n) B اتنشق   o) C عن   p) A بقوا ; C بقيوا
(q—q) A <; B, C inverso ordine.   (r—r) A <   s) B الخزن
t) B ذهبا   u) C الى جميع المماليك   v) A وانطلقوا   w) C والصوامع والشيفات (read : والشقيفات, cf. p. ٤, note c)
x) C + اراريا   y) C ومضى
z) B دير   aa) B ل   (bb—bb) B <   cc) C "جو وس   dd) D <
ee) D السيّد   ff) A, C على   gg) C + قد   hh) C اراريا   ii) A جرا
kk) B نرجو   ll) A, B, C الاوليّة   mm) A, B, C هكذا   nn) A + ايضا
oo) C + فى   pp) A, B, C الناقوز

وارما[a] التاج من[b] راسه وايضا [c]امّها ارمت [c] حلّة[d] الملوكيّة [e]ولبست البلاس[e]، وكشفت[f] حجابها[g] وبدت بالتعديد والنشد اقوالها[h] المرّة[i] حتّى كانت تبكى معها[k] صمّ الحجر[l]، وكانت تقول فى اقوالها، من يعطينى اجناح كالحمام[m]، وقوّة كالنسر حتّى كان[n] درتُ[o] على مهجة[p] قلبى[q] حتّى كان زال عنّى ثقل الغمّ والحزن ولابدّ مـا انوح مع طير [r]الحمامِ اذا ناح، وازعق مع طير[r] البلبل اذا زعق وصاح على [s]الاشجار، كذلك انا انوح واصيح على[s] مهجة قلبى التى[t] هدّت[u] قوّتى[v] وحيلى[w] وراح[x] وقالت[y] [z]ܒܚܫܐ ܕܡܪܝ، ܐܦܪܝܡ[z]. ܗܘ ܐܬܪܟܐ ܡܠܟܐ ܕܫܡܝܐ. ܘܠܗ ܡܢܘ ܐܝܬ ܕܫܡܝܐ. ܚܘܠ ܣܓܝܐ ܒܟ ܕܫܡܝܐ. ܗܡ ܡܢܝ ܕܡܠܟܐ ܕܫܡܝܐ[aa] ⁘ نوحوا[bb] يا بنات حاوا[cc] معى، على نعجة كان لها خروف[dd] واحد، وجا الذيب خطفه، واليوم بايش[ee] تتسلاّ[ff]، وعلى حمامة كان لها فرخا[gg] واحد وجا

احواهه قدام الناس، وايضا اسحق بكى على والده ابراهيم لمّا مات، وبعد ذلك رقص يعقوب وبكى على ولده (sic) اسحق، ويوسف واخوتـه كثير بكيوا وحزنوا سبعين يوم وكانوا ينوحون على والدهم يعقوب الشيخ المبارك لمّا توفّى،

a) C ثم الملك ارما b) A + على; C عن (c—c) C < d) A, D حللت
(e—e) C ولبست الشعر A ;وكسوة السلطنـة ولبس غيرلباس، وكذلك امراتـه
f) C without و g) A, C حجابه h) A, C واقوالها ; B واقوال i) A المررة
k) A معه ; C معهم l) A, C الحجار m) C كالحمامة n) C + طرة
o) C ”ود p) B بهجة q) A, C فوادى (r—r) A < (s—s) These words are in C only. t) C, D الذى u) B <; C هدّمت
v) C + وهدّت w) B + معها ولّى ; C حيلى x) A without و y) In A only (z—z) B <; C ܐܬܪܟܐ ܒܡܐܡܪܬܐ ܕܡܫܝܚܬܐ aa) C + الشرح بالمقام هذا باب المملو رحمة، وغير منو (sic) ما فيه رحمة، ادخل يا خاطى اطلب لك رحمة من مولاك المملو رحمة، ثم قالت، bb) C توحوا cc) C + اليوم dd) A, B خاروفا ee) A + بقت (ff—ff) D < gg) B فرخان

خلقت الاشجار[a] وزيّنتها بحسن[b] الاثمار، حتّى يعطوا المجد لاسمك العظيم، وكان بمعاول[c] الحسرات يهدّ[d] الجبال، وكان بصابون العبرات يبلّ ثيابه وكان[e] يقول[f]، يا[g] من ردّ يوسف على ابونا يعقوب[h] وزال عنه[h] حزنه وعماه، هاكذا انا رجايي[i] من كرمك حتّى انظرها[k] بعينى وازيد لاسمك التمجيد[l] والتسبيح والتقديس، ولمّا كان ينشد وينتحب ويبكى كان[m] يرتجفوا السامعين من هيبة كلامه، وزعقوا المشايخ[n]

[o]ܒܚܫܐ ܕܡܪܝ[o] ܝܥܩܘܒ[p]. ܒܚܫܐ ܪܒܐ ܒܗ ܘܕܡ̈ܥܐ ܠܥܕܢ̈ܝܗܘܢ. ܒܗ̇ ܕܚܫܐ ܗܘܐ ܐܦ ܢܘܚܡܐ ܘܠܐ ܡܬܡܠܠ. ܒܟܐ ܐܒܪܗܡ ܡܛܠ ܣܪܐ ܟܕ ܩܒܪ ܠܗ̇. ܘܠܘܝܗ̇ ܘܒܟܝܗ̇ ܒܐܒܠܐ ܪܒܐ ܠܒܝܬ ܩܒܘ̈ܪܐ. ܐܦ[q] ܥܠ ܐܒܪܗܡ ܐܒܠܐ ܥܒܕ ܗܘܐ ܝܬܝܪܐ ܐܝܣܚܩ. ܘܐܦ ܥܠ ܐܝܣܚܩ ܐܒܘܗܝ[r] ܝܥܩܘܒ ܟܕ ܡܟܐܒ ܗܘܐ. ܝܘܣܦ ܘܐܚ̈ܘܗܝ، ܥܒܕܘܗ̇ ܢܘܚܡ̈ܐ ܐܬܬܪܝܪܘ ܗܘܘ. ܘܐܪܡܠܘ[s] ܘܒܟܘ ܡܛܠ ܝܥܩܘܒ ܗܒܠܐ ܕܕܡܟ[t] ܀

a) D الاسجار   b) A, C باحسن   c) C يجرّ عليها   d) C ويـ..

e) B اذ   f) B inserts:

ܬܦܝܠ ܚܝܬܝ ܠܡܒܝܬ ܕܐܘܦ ܡܢ ܗܘܝܬܐ.
ܒܡܘܡܬ ܚܘܬܗ ܕܢܘܣܦ ܠܝܥܩܘܒ ܡܒܝܡ ܒܘܪܒܬܐ.
ܬܚܙܐ ܒܒܝ ܪܘܚܝ ܐܒܡܟܐ ܕܚܙܝܬ ܗ̇ ܣܝܒܘܬܐ.
ܒܪ ܐܪܡܠܬ ܒܝܬܗ ܘܚܝܬ ܘܬܢ ܡ̈ܪܒܒܬܐ.

g) A ايا   (h—h) A, C ويزال عليه   i) A, B رجاى   k) C + الى بيتى

l) C التمجد   m) B, C كانوا   n) A + وقالوا   (o—o) B <   p) C ܐܦܪܝܡ ܒܡܪܝܬܐ ܕܬܪܬܝܢ; B <   q) A, B ܘܐܦ   r) C ܐܪܘܝ   s) A ܘܐܪܘܝ   t) In C there follows:

اشرح قوى بكيوا الصدّيقين والابرار على اخيارهم، على موتهم وفراقهم، بكا ابراهيم على سرا حرمته لمّا توفق (read توفّيت) ودفنها فى القبر كان يبكى ويشق

وقـد خلعت الحذى[a] وراحت[b] حافية، فقال الملك خبّرينى[c] يـا ايّتها الامراة[d] ولا تفزعين، فان كان[e] تعلمين الى اين راحت، فحلفت لهم ان لم اعرف[f] الى اين راحت، ولا فى ائ وقت خرجت، بل من ثلاثة ايّام اعطتنى[g] دينار ذهب[h] وقالت لى اريد منكى حتّى[i] نشترين[k] لى ملبوس راهب[l]، فرحتُ اشتريتُ لها مثل مـا رادت، حينيذ اتحقّقوا[m] انّها راحت[n] الى المدبـر، فدقّ[o] الملك فى[p] صدره ورما التاج من[q] راسه، وبدا ينشد ويقول بما[r] ناله على بنته[s]،

يا[t] كوكبا[u] كان يضئ علىّ * واليوم قد غـاب واعتم

يا[v] بدر[w] كان يشرق علىّ * واليوم قد انكسف[x] واظلم

وكان يقول انت يـا ربّ الذى اجريت البحور وخلقت الخلايق[y] فى عمق الاعماق، حتّى[z] يسبّحوا لاسمك[z] القدّوس[aa]، انـت الذى[bb]

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a) A, B الحذا; C الحذة b) C ومضة c) A خبّيرنى; B خبّرينا; C خبّرنى d) D + قولى e) A < f) A اعلم g) B عطتنى h) B < i) B ان k) B تاخذين; C تسترين l) C الترهّب m) A التحقق n) C مضت o) C فضرب p) C على q) A + على r) D كما

s) B inserts here:

ܬܐܬܐ ܕܡܪ̈ܢ ܠܟ ܒܗ ܦܘܪܫܢܐ ܘܒܟܐܐ ܒܟܬܐ.
ܡܠܟ ܡܪܢ ܐܒܠܗ ܕܐܒܝܐ ܠܝܬ ܠܗ ܚܠܦܬܐ.
ܬܘܒ ܕܝܢ ܐܒܟܐ ܥܠ ܦܘܪܫܢܟܝ ܪ̈ܚܡܬܐ ܕܡܘܥܬܐ.
ܒܕܡܥܐ ܕܬܗܦܟܝܢ ܡܬܗܦܟܝܢ ܚܕܘܬܝ، ܐܝܟ ܡܕܡܝܬܐ.

ܘܒܟܐܐ apparently = ܘܒܟܐ; in stead of ܠܝܬ (2nd line), read ܕܠܝܬ. I suggest to read the 4th line in this way:

ܒܕܡܥܐ ܕܬܗܦܟܢ ܡܬܗܦܟܐ ܚܕܘܬܝ، ܡܕܡܝܬܐ.

t) A ويا u) A, C, D كوكب v) B, C, D ويا w) C, D بدرا

x) C انكشف y) B الجواهر (z—z) C يسبّحون اسمك aa) A, C العظيم القدّيس; from here to the next العظيم is wanting in A bb) A, C <

من حرارة الطريق، وامـــر [a]حتّى دقّوا[a] الناقوس[b]، وجمعوا[c] كلّ[d] الرهبان، وكان عددهم ثلاثماية راهب، واحضروا ماء وغسلوا اقدامه، وشربوه[e] بحسب البركة[f]، والبسوه الاسكيم[g] المقدّس، [h]فخر على فخر وعزّ[h] على[i] عزّ[k]، وحلّت النعمة عليه وعلى الدير كلّه، وحين نظروه [l]ازدادوا بالفرح والسرور[l] مع بعضهم بعض، وحينيذ[m] اعطوه قلّاية[n] حتّى يعبد مثل رضا خاطره، فخرّ ساجدا على اقدام الاخوة، واخذ صلاتهم وعبر الى قلّايتـــه، وبدا بالاعمال الصعبة، حتّى كانوا يخجلوا كلّ الاخوة وريّس الدير من شدّة عمله، فنرجع الان الى الملك[o] زينون ابوها[p] وامّها[q]، فقاموا كما[r] العادة[s] ومضوا حتّى وصلوا الى[t] القصر، فجوا[u] المشايخ وفتحوا الابواب، فدخلوا[v] الى القصر، وكان لها عادة تسبق الى ملتقا[w] [x]امّها وابوها[x] بالفرح وتعطيهم[y] السلام، ولمّا دخلوا بيّنت [z]عليهم الخجلة[z] والاثار[aa]، ولم يطلع[bb] حسّ، فزعقوا على المربيّة واخذتها[cc] القشعريرة[dd]، وما بقيت[ee] تقدر[ff] تردّ[gg] عليهم الجواب[hh]، فلمّا وصلوا الى المكان الذى كانت تنام[ii] فيه[kk] بنتهم، فوجدوا قد شلحت ثياب الديباج ومنطقة[ll] الذهب الذى كان فى وسطها[mm]،

(*a—a*) A ليدقوا *b*) A, C الناقوز *c*) A وقد انجمعو ; B وانجمعوا
d) A جميع *e*) B وشربوا ; C + الما *f*) C البركا *g*) A اسكيم
(*h—h*) A, B, C فخرا على فخرا وعزّا *i*) B + كلّ *k*) C عزّا (*l—l*) B امتلوا فرحا وسرور *m*) B و only *n*) C قلّايته *o*) B ملك المومن
p) C والدها *q*) C وولدتها (*sic*); A, B + ايضا *r*) A without ما ; C على
s) C ابتعادة (?) *t*) لـ *u*) A فجاوا; B فاتوا *v*) A "ود" *w*) C ملتقه
(*x—x*) C والدها ووالدتها; C has further on constantly والد and والدة instead of اب and امّ *y*) D ونعظيم (*z—z*) A, C, D inverso ordine.
aa) A < *bb*) A + لها *cc*) A, C واخذها *dd*) B الرعدة; C الخجلا
ee) B بقت *ff*) A, B < *gg*) C تريد *hh*) A جواب *ii*) B <
kk) A به *ll*) D ومنتقة *mm*) C وصتها

[a] ريّس الدير[a]، الى عند الاريا[b] المنتجبة[c]، فلمّا تقدّم[d] اليها[e]، قامت الى[f] لقايه بالمطانيات[g] والسلام[h]، وقبّلت اقدامه وايديه[i]، وهو عانقها وقال، مبارك يكون قدومك علينا يا ولدى، وبصلاتك يدفع الله الشيطان عن ديرنا، فانتحب[k] وبكى[l]، فبدا ريّس الدير يساله[m] ويقول له من اين انت يا[n] مرى[o]، وما[p] بلدك، وما بيت ابوك، خبّرنى بالصدق، على مجيك، وعلى كلّ[q] امورك، فقال اسمى يوحنّا الاونكسو[r]، ولم اعرف لى لا[s] اب ولا امّ، سوى الربّ الذى خلقنى[t]، وكنت متعبّدا[u] لبعض الملوك، ولمّا جا[v] حتّى يتنيّح[v] اطلقنى، وفى ما انا[n] مفتكر، قلت فى نفسى[w]، ما تكون خدمة اولاد البشر والملوك الارضية[x] عند[n] ملك السماوات والارض، فقمتُ على رجا السيد[y] المسيح اشتريتُ هذه الكسوة من واحد من[s] الرهبان، وغيّرتُ حلّتى[z] حتّى وصلتُ الى تحت اقدام قدسكم يا ابونا، واريد[aa] من قدسكم[bb]، حتّى تدبّرونى[cc] بفضلكم[dd] واحسانكم[ee]، فدقّت[ff] النعمة[gg] لريّس[hh] الدير، وعرف[ii] انه منتجب[kk] من الله، وقدّم له[ll] ماكول، وماء[mm] ليشرب[nn]

(a—a) A الريس b) C اراريا c) C المنتجبى d) B قدم e) B عليها
f) A ل g) A بالمطونيات; B, C بالماطونياة h) C + يعنى بالسجود
i) A, B ويديه k) A فانتحبت l) A وبكيت m) A has everywhere feminine forms, when Hilaria is meant n) A < o) A <; B C ولدى
p) B + اسم q) C جميع r) C الانكوقوا s) D < t) C حلفتى
u) C متعبد (v—v) A وقت موته w) B فكرى x) A رضيين; A, C + اخدم y) B < z) C, D حللتى aa) B واطلب bb) B قدسك
cc) B تدبرنى dd) B بفضلك ee) B واحسانك ff) A فحلت; B <
gg) A الكلمة; B < hh) A على ريس; B فعرف ريس; D الريس
ii) B بالهام روح القدس kk) A منتجبة ll) A لها mm) A ومشروب
nn) A لتشرب

مصر، وهى عابرة الاّ وقد رات راهب وراسه مكبوب[a] وهو رايح[b] فى شغله، فتقدّمت اليه وسلّمت عليه، فردّ عليها السلام، فبدت تساله عن تدبير رهبان المدبر، وایّ دير يكون اوّلا، وما اسمه، وهو خبّرها على كلّ[c] تدبيرهم، وقال[d] اوّل ما[e] تلتقى[f] دير انبا مقاريوس، وفيه من الرهبان ثلاثماية راهب، منهم ناس[g] ياكلون الحشيش مثل[h] البهايم[i] ومنهم من يصوم يوم ويومين وثلاثة وياكل قليل من خبز[k]، ومنهم من[l] ما[m] ينام، وهم كلّهم فى[n] رضا المسيح[o] قيّام[p] ليلهم ونهارهم، فقالت له صلّى علىّ وزوّدنى بصلاتك[q] حتّى اصل الى[g] عندهم، واسكن بيناتهم، فصلّوا على بعضهم بعض، ومضوا كلّ واحد فى شغله، فقامت ومضت على رجا الله[r] حافية على الشوك والحصى[s]، وعلى[t] الحسك، حتّى كانت تسيل الدما[u] من رجليها وحرّقت الشمس جلدها، [r]وتغيّر حسنها وجمالها، [v]وبقيت كما حبشية[v]، ولمّا وصلت بنعمة المسيح[w] الى باب الدير فدقّت باب الدير، فجا البّواب وفتح[x] لها[y] وقال[z] ما تريد يا اخى، فقال[aa] السكنة بين[bb] قدسكم ان كان استخار المسيح[cc]، فقال له يا اخى، قاف[dd] هاهنا[y]، حتّى امضى اعلم[ee] رييس الدير[ff]، [gg]وراح وخبّر ريّس الدير[gg]، فجا[hh]

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a) C مكشوف b) B رايجا c) A جميع d) C <; D + لها
e) A دير f) C يلتقيكى ; D تلقيكى g) A < h) B كمثل ; C من
i) B الحيوانات ; A, C + والحيوانات k) A الخبز l) B < m) A لم
n) B ! o) A الله p) A قايمين q) B, C بصلاوتك r) A, B + وهى
s) A, B والحصا t) A only و u) D الدم (v—v) A وبقيت سودا مثل الحبشية ; C كما حباشية بقيت w) A الله x) D without و y) B <; C + الباب z) A + لها aa) A فقالت ; B, C + له اريد bb) C + الاخوة وفى cc) B الله dd) A, B, C اقف ee) C + الى ff) A + واجى (gg—gg) C < hh) A فاتا

فلمّا حسّت[a] المنتجبة بان قد حسّوا عليها، خافت ليلاّ[b] يقوموا[c] ضدّها ويهلك عملها فقامت طول ليلتهــا تصلّى[d] وتهطل دموع[e] مثل المطر، وتطلب من الله حتّى ينجّيها[f] ويخلّصها مثل رضاه واختياره الصالح، فلمّا اصبح الصباح، جات[g] اليها ربّانتهــا واعطوا السلام لبعضهم[h] بعض، فطالعت الاريا[i] المنتجبة[k] دينار ذهب واعطته لربّانتها[l]، وقالت لهــا، اريد منكى حتّى تشترين لى فى هذا اليوم ملبوس راهب، فراحت الى البوّاب وقالت له، امضى عاجلا اشترى بهذا الدينار قباعة وميزر[m] ودلق حتّى يكونوا[n] باليين، فراح[o] وجاب لها مثل سوالهــا فاخذتهم وراحت الى[p] المنتجبة وقبلتهم [q]بالفرح والسرور[q]، وبكيوا جميعا حتّى بلّت[r] ثيابهم[s] بدموعهم، وودّعوا بعضهم بعض[t]، وقالت الاريــا الطاهرة[u] لربّانتها[v]، من اليوم الى ثلاثة ايّام لا تدخلين علىّ، حتّى اذا سالوكى[w] تحلفين[x] وانتى صادقة[y] لم اعرف الى اين مضت، ولا فى اىّ[z] وقت خرجت، فقبلت منها المرسوم، وكان هذا الامر تكميلا من الله[aa]، عزّ اسمه وجلّ ثناه، فقامت فى نصف الليل، وخرجت على رجا الله، وهى بالتزمير [bb]والتسبيح والتقديس[cc] الى سيّدنا يشوع[dd] المسيح لــه السجود والتسبيح[bb]، فارسل لها ملاك النعمة وستر جميع[ee] امورها من الحيوانات ومن اولاد البشر، حتّى وصلت الى سوق[ff]

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a) B رات *b*) AB <; C لا *c*) AB ليقوموا *d*) C تسلى *e*) B, C دموعا; A الدموع *f*) D ينهّجها *g*) B اتيت *h*) A ″; الى *i*) C اراريا *k*) A <; C المنتجبى *l*) A ″ الى ر *m*) D وميزار *n*) A يكونون *o*) C فرتح *p*) A, C + عند (*q*—*q*) A without the article. *r*) A انبلت; B بليت *s*) A الارض *t*) لبصض *u*) A < *v*) A الى ربّانتها *w*) C ″اسـ; B C + علىّ *x*) A تقولين *y*) A + انّى; B + أن *z*) D < *aa*) C + تعالى (*bb*—*bb*) A < *cc*) C + والتكريم والتمجيد *dd*) B يسوع *ee*) A, B, C كلّ *ff*) B <

عليها[a] ربّانتها، فقالت لها[b] بنتى، ارا حسنكى[c] قد تغيّر، فضربت لها المطانية وقالت[d]، من شوقى الى ملتقــا القدّيسين حتّى اكون بيناتهم، لقد عطش قلبى الى روياهم[e] غايــة ما يكون من العطش، بل ارجو من خدمتكي حتّى تسترين[f] علىّ من ابى وامّى، وجميع مــا يجى من المواكيل[g] اعطيه[h] [i]الى المساكين[i]، ولعلّ[k] الله بصلاتهم[l] يفتح لنا سبيل الى المدبــر، فبقت[m] سنة على هذا الحال فتغيّرت وحسّوا[n] امّها وابوهــا عليها[o]، فقالوا لها[p] يا[q] بنتنــا ويا[q] مهجــة قلوبنا[r] وقد[s] نلتقيكى قد تغيّرتى عظيم الغيار وهــا نحن حزينين من اجلكى، لا يكون بكى[t] وجع جوّانى ولم تكشفيه لنا، فتبسّمت وقالت، من يكون فى هذه العزّة[u] [v]وفى هذه الحشمة[v] ويكونوا [w]امّه وابوه[w] يخاطبوه[x]، ايش وجع يكون بــه[y]، تكونوا لى طيّبين[z]، حتّى اعيش هذا العيش الهنى [aa]فى ظلّكم[aa]، وطيّبت[bb] قلبهم بكلامها[cc]، ففرحوا[dd] لما[ee] خاطبتهم[ff] هذا الخطاب[gg]، فودّعوها[hh] وقبّلوها[ii] وقالوا لها ابقى بالسلام، واعطوا[kk] السلام الى ربّانتها، ومضوا الى قلعتهم ومحكمتهم،

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a) C < *b*) D < *c*) A + وجمالكى *d*) C + لها *e*) A, C روحاهم ; D رواياهم *f*) A تنسترين ; C تنسترين *g*) A الماكول والمشروب *h*) B اطعميه ; C فرقها على الفقرا ; D تطعميها (*i*—*i*) A B للمساكين ; C والمساكين *k*) C والعل *l*) A بصلاوتهم ; C بصلاواتهم *m*) C فبقيت *n*) A, B وحست ; C وحسيت *o*) A has this word after وحست *p*) A < (*q*—*q*) D < *r*) B قلبنا ; C قلوبها *s*) A و only *t*) B فيكى *u*) C العسة (*v*—*v*) A < (*w*—*w*) A ابويه *x*) A + ابوه وامّه *y*) A له ; B فيه *z*) A + سالمين (*aa*—*aa*) A has these words after اعيش *bb*) A ثمّ طيبت *cc*) A + اللين *dd*) C + فرحا عظيم *ee*) A عندما *ff*) C خاطبهم *gg*) A + الحلو *hh*) D قودعها *ii*) B < *kk*) B وعطوا

ومقصورة[a] حسنة احسن ما يكون[b] من كلّ مقصف[c] كان فى بلده[b]،
وبعث[d] سال كلّ[e] المدينة وفتّش على امراة عفيفة متّقية عارفة قارية
كتب المقدّسة، فلمّا حضرت[f] قدام الملك والملكة، خاطبوهـا فردّت
الجواب باحسن ما يكون كلّ خطاب، فحمدوا[g] الله وشكروه[h] على
ما اعطاهم مثل سوالهم، فمسك الملك زينون بيد بنته وسلّموها الى
ربّانتها[i] حتّى تعلّمها الادب والمعرفة[k] والقراية حتّى ينير عقلها ويحسن[l]
ادبها، فقبلت العفيفة بالفرح[m] والسرور وابتهاج عظيم وقبّلت اقدام
الملك والملكة، واخذت بيد المنتجبة ومضت على رجا الله[n]، وارسل
معهم شيخين مباركين، حتّى يكونوا على الباب ناظرين، وبعث[o] معهم[p]
من[o] المواكيل ومن المشروب[q] ومن الحشمة[q]، ومن الانية مثل[r] ما
يصلح للملوك، وكان الملك كلّ خمسة ايّام ياخذ الملكة، ويزوروا[s]
الى عند بنتهم[t] ثمرة الصلاة[t] وبهجة قلبهم[u] فبقت على هذا الحال المبارك
وتدبير الحسن ستّ[v] سنين، وبعد ذلك اراد[w] المسيح بان يكمّلها،
فكانت تقرا فى[b] قصص الشهدا[b]، وتشاعيث[x] القدّيسين الذين
تكمّلوا فى المدبر، فعطش قلبها واحترقت فى محبّتهم، وارادت ان
تسكن معهم[o] وبينهم[y]، فبدت بالصوم والصلاة[z] والسهر[aa]، وبهطل
الدموع راس كلّ موهبة ومغفرة، فبدا حسنها وجمالها يتغيّر، فحسّت

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a) A مقّ" (b—b) A <; the preceding words ما يكون seem superfluous. c) A, C مقصفا d) A وبعد ذلك بعث e) A + اهل f) C حطرك g) C فحمد h) A وشكروا انعامه i) C معلمتها k) Here B goes on. l) D وحسن m) C + حتى ينير عقلها بالفرح n) C + تعالى o) A < p) A ومعهم (q—q) A والحشم r) A و s) B ويروحوا; C ويضون (t—t) B < u) B + ثمرة الصلاة v) A, B, C ستّة w) A + السيّد x) A without و; C وتشعيثاة y) A without و z) D < aa) C + والتعب والطهارة والقداسة

[a] والى هياكل الله[a] والى المغايــر، والى[b] الشقفايات[c]، والى الخروق[d] الذين تحت الارض[e] فى الظلمة[f]، المحبوسين[b] فى[g] رضا[h] الله[i] باختيارهم؛ الذين[k] سيّدنا[l] يشوع[m] المسيح يقيتهم[n]، ويبرّد[o] عطشهم، ويفتقد الجميع، كل واحد[p] كما[q] يريد ويحتاج[q]، ونطلب منهم حتّى هم يقوموا[r] قدام المسيح، ويطلبوا لنا بصلاواتهم[s]، ولعلّ[t] يرزقنا الله[u] ولدا نتعزا[v] به ما بقا[w] من ايّامنا[x] وزماننا[y]، فقاموا بالاجتهاد والامانة الحارّة، وبدموع تهطل حتّى تبلّ ثيابهم، وبحسرات تقلع[z] الجبال، واحدة على الخطيّة، واخرة على شوق النسل والخليفة، فوصلوا الى الاماكن الشريفة وبلغوا[aa] مقصودهم بقوّة المسيح، كما كان فى قلبهم[bb] وامانتهم الصادقــة، ورجعوا[cc] الى خدرهم بالفرح والسرور، ومع تكميل العدد حسّت شمس المنير، وقالت للملك زينون المومن، يا خليلى ابشر بنعمة المسيح، وبصلاوات الابا حسّيت بالحبل[dd]، فشكر الله وبدا يزيد مع الديارة والمساكين[ee] بالرحمة والشفقة، حتّى ولدت المباركة جارية حتّى ما كان فى زمانها مثل حسنها وجمالها، ومن بعد سبعة ايّام عمّدوها ودعوا اسمها الاريا[ff] ثمرة الصلاة، وكان يدعوها بهذا الاسم، ولمّا كملت وعرفت عقلها، فبنـا لها والدهـا مقصفا[gg]

(a—a) A < b) A < c) A <; C الشقيفات d) C الصواصع
e) A + محبوسين f) A, C الظلام; some words seem to have fallen out here, perhaps والى or something the like. g) A لاجل h) C رضى
i) C خالقهم k) C الى; A < l) A "وسـ m) A يسوع n) C يقوتهم
o) D ويبدر p) C + منهم (q—q) A inverso ordine r) C يقيموا
s) A بصلاتهم t) A without و u) C + تعالى v) A نتّعى; C نتندا; D نتعرا w) A بقى x) C ايماننا y) A وسنيننا z) A + من
aa) A "بلا bb) A, C قلوبهم cc) A "وثمّ ر dd) C بالحيل
ee) A المسكين ff) A الارا اعنى gg) A + اعنى

بسم الاب والابن وروح القدس الاه واحد نبتدي بعون الله وتوفيقه ونكتب قصّة الملك زينون وخليلته[a] شمس المنير والمنتجبة الاريا بنتهم صلاتهم وبركاتهم تكون معنا امين

فكان[b] ملك مومن[c] واسمه[d] زينون، وكان بالاخافة والعدل والرحمة هو وخليلته[e] قايمين[f] فى طرايقهم، كشبه[g] ابونا[h] ابراهيم وامّنا[h] سارا[i] الشريفين، وكما[k] اسحاق[l] ورفقا المنتجبين، وسالكين[m] طريق ابونا يعقوب وراحيل القديمين وكانوا بالجنس محتشمين وكانوا فى الدنيا بحسرات[n] حيث كانوا عاقرين، ولم يكون لهم ولد، ولا وريث[o] يقيم المدن والقرايا[p] من بعدهم، وفى ذات يوم[q] من الايّام، خطر على بالهم[r] واتحرّكت فيهم[s] نعمة السيّد المسيح محبّ اولاد البشر، لـه السجود والتسبيح دايما امين، ونطقوا[t] مع بعضهم بعض، بان[u] نقوم[v] ناخذ جزوا من هذا[w] المال ونمضى الى المدبر[x] والى[y] الاديرة[z]

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a) The Mss. have everywhere خليلة in stead of حليلة b) A كان

c) C واحد وكان ; A, B < d) C اسمه e) A وخليله ; C وزوجنه

f) C + بالصلاة سالكين g) A مثل ; B بسبه ; C كسبه h) A <

i) A وسـ″ k) A ومثل l) C اسحق m) A والسالكين n) B بحسرة

o) A, B وارث حتّى p) A والقرا ; B والقرى q) C يوما r) D باله

s) C, D فيه t) A ثمّ تشاوروا u) A وقالوا v) Here two leaves are wanting in B. w) C < x) C الدير y) A + هياكل z) A, C الديارة

قصة الاريا

ܘܐܦܠܐ ܫܡܥܘ ܕܐܬܡܠܠܬ ܕܐܝܟ ܗܕܐ ܕܗܘܬ. ܘܗܘܘ ܕܝܢ ܬܡܗܝܢ ܬܠܬܐ ܝܘܡܝ̈ܢ. ܟܕ ܡܬܟܫܦܝܢ ܠܐܠܗܐ ܘܐܡܪܝܢ. ܡܪܝܐ[1] ܚܘܐ ܠܥܒܕ̈ܝܟ ܕܡܢ[2] ܐܝܬܘܗܝ ܐܡܬܟ. ܘܡܢ ܐܢܫܐ[3]. ܘܟܕ ܡܠܘ[4] ܠܗܘܢ ܝ̈ܘܡܬܐ ܕܒܘܥܝܗ̇. ܐܬܐܡܪ[5] ܠܗܘܢ ܡܢ ܐܠܗܐ ܟܕ ܒܠܠܝܐ. ܕܟܕ ܕܘܟܪܢܐ ܕܪܘܚܐ ܡܩܒܠܐ ܠܐܠܗܐ. ܕܝܘܡܐ ܬܠܝܬܝܐ. ܠܐܠܐܪܝܐ ܒܪܬܗ ܕܙܝܢܘܢ ܡܠܟܐ. ܗ̇ܝ ܕܟܕ ܒܝܬܒܘܢ ܫܡܪܐ ܗܘܬ. ܡܕܡ ܕܒܥܝܐ. ܘܫܡܝܢ ܐܘܢܦܣܐ ܠܗ̇ ܡܫܡܫܝܢ ܗܘܝܘ. ܘܡܢ ܒܬܪ ܬܠܬܐ ܝܘܡܝ̈ܢ ܫܢܘ ܡܢ ܬܡܢ. ܘܐܬܘ ܘܐܫܬܥܝܘ ܠܐܒܗ̈ܬܐ ܡܕܡ ܕܚܙܘ ∴ ܗܠܝܢ ܐܝܟ ܚܝ̈ܐ ܘܕܘܒܪ̈ܐ ܡܝܬܪ̈ܐ ܕܐܠܗܝܐ. ܚܢܢ ܕܝܢ ܐܚ̈ܐ ܢܟ̈ܦܐ ܘܐܚܘ̈ܬܐ ܡܗܝܡܢ̈ܬܐ[6]: ܟܕ ܛܝܒܝܢ ܒܕܘܒܪ̈ܐ ܕܩܕ̈ܝܫܐ. ܢܡܪܐ ܒܫܦܝܪܘܬܐ ܘܢܦܠܘܚ ܒܒ̈ܪܐ ܛܠܝ̈ܐ ܕܡܪܢ ܚܝ̈ܐ ܕܠܥܠܡ. ܕܠܗܘܢ ܢܗܘܐ ܕܢܫܬܘܐ. ܒܛܝܒܘܬܗ ܘܒܪܚܡܘܗܝ ܕܡܫܝܚܐ. ܕܠܗ ܫܘܒܚܐ ܥܡ ܐܒܘܗܝ ܘܪܘܚܗ ܩܕܝܫܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ∴

ܫܠܡܬ ܬܫܥܝܬܐ ܕܥܠ ܩܕܝܫܬܐ ܐܠܐܪܝܐ ܒܪܬܗ ܕܙܝܢܘܢ ܡܠܟܐ: ܕܥܪܩܬ ܡܢ ܒܝܬ ܐܒܘܗ̇ ܡܛܫܝܐܝܬ. ܘܐܬܕܒܪܬ ܒܡܕܒܪܐ ܗܘ ܕܡܨܪ̈ܝܢ.

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1) B + ܐܠܗܐ 2) B ܡ̇ܢ 3) B + ܗ̇ܝ
4) B ܡܠܝܘ 5) A ܘܐܬܡܪ; C ܐܬܬܡܪ 6) B <

ܕܬܠܒܫܘܢ ܦܓܪܝ. ܘܫܡܥܬ ܡܫܝܚܐ ܘܝܠܕܬ. ܘܟܕ ܫܡܥܬ
ܠܘܬܗ̇ ܦܩܕܬ ܠܒܢܝܗ̇ ܥܠ ܐܪܥܐ ܘܐܫܠܡܬ ܪܘܚܗ̇
ܠܐܠܗܐ. ܘܟܕ ܚܙܘ ܐܒܗ̈ܬܐ ܕܗܟܢ ܟܕܘ ܡܝܬܬ ܠܗ̇.
ܫܒܚܘ ܠܐܠܗܐ ܘܐܫܬܒܚܘܗ̇ ܡܫܝܚܐ (1 ܡܢ ܫܠܠܐ (2 ܗ̇ܘ
ܠܐܪܥܐ. ܘܡܢ ܕܫܡܠܝܘ ܥܠܝܗ̇ ܬܫܡܫܬܐ ܕܩܒܘܪܬܐ
ܐܝܟ ܕܙܕܩ ܩܒܪܘ ܕܠܒܫܘ ܦܓܪܗ̇. ܟܕ ܩܒܪܝܢ ܗܘܘ
ܕܓܒܪܐ ܗܘ ܒܗܘܢܐ ܐܝܟ ܥܒܕܐ ܕܐܚܪ̈ܢܐ ܐܝܠܝܢ ܕܡܢ
ܫܡܫܘܬܐ ܕܬܪܬܝܢ: ܠܐ ܗܘܝܢ ܠܗܘܢ ܥܡ̈ܠܬܐ
ܕܕܘܢܐ. ܘܟܕ ܚܙܘ ܦܓܪܗ̇ ܡܢ ܠܒܪ. ܚܙܘ ܕܦܓܪܐ ܗܘ
ܕܐܢܬܬܐ ܘܐܘܕܝܘ (3ܡܬܕܡܪܢܐܝܬ ܠܡܫܝܚܐ3): ܗ̇ܘ
ܕܐܝܠܝܗ ܢܘܪܐ ܕܪܫܡܬܗ ܒܟܠ ܦܢ̈ܝܬܐ ܘܡܫܘ̈ܚܬܐ
ܕܒܢ̈ܝܢܐ. ܕܓܒܪ̈ܐ ܘܢܫ̈ܐ. ܕܣܒ̈ܐ ܘܕܛܠ̈ܝܐ ܘܥܠܝ̈ܡܐ.
ܘܗܢܝܐ ܐܝܟܢܐ ܕܐܝܬܝܗ̇ ܩܒܪܘ ܦܓܪܗ̇ ܘܦܫܘ
ܫܠܡܘܗ̇, ܟܠܗ̇ ܐܪܥܐ. ܘܟܕ ܬܪܝܡ ܗܘ̈ܘ ܫܦܝ̈ܬܗܘܢ
ܬܫܒܘܚܬܐ. ܐܙܠܘ (4 ܠܡܫܝܚܐ ܐܬܪܗܘܢ ܒܪ̈ܝܬܐ ܗ̇ܘ
ܕܡܫܝܚ ܥܬܝܕܐ ܗܘܬ. ܘܠܡܦܠܓܘ ܡܢ ܢܘܗܪܐ ܗܘ ܐܝܟ
ܕܠܒܪܬܐ. ܘܐܫܬܒܚܘܗ̇ ܠܡܫܝܚܐ ܗ̇ܝ, ܕܡܢ ܟܕܘ ܬܒܥܬ,
ܠܗ̇. ܘܠܟܢܘܫܬܐ ܬܘܒ. ܕܢܒܥܬ. ܠܠܝܠܐ ܕܝܢ ܗ̇ܘ ܕܒܗ
ܒܡܪܐ ܗܘܬ. ܕܢܒܥܘ ܒܗ̇ ܡܪ̈ܢܐ ܘܣܠܩܘ ܘܦܩܘ ܥܠ
ܐܦ̈ܝ ܐܪܥܐ. ܘܬܘܒ ܝܬܝܪ ܡܬܚܘܐ ܗܘܘ ܠܬܫܒܘܚܬܗܘܢ
ܥܠ ܬܕܡܘܪܬܐ. ܡܛܠ ܕܠܐ ܚܙܘ ܕܕܡܝܐ ܠܗ̇.

1) B <   2) B ܫܠܝܠܐ   (3—3) B ܟܕ ܬܡܗܝܢ ܠܐܠܗܐ
4) B ܘܐܙܠܘ

ܗܘܘ ܒܡܕܒܪܐ: ܟܕ ܡܢ ܢܦܫ̈ܝܢ ܡܡܪܡܪܬ(1 ܠܦܘܪܐ:
ܟܕ(2 ܡܦܠܘ ܠܡܕܒܪܬܐ ܗ̇ܝ، ܕܒܗ̇ ܡܪܒܝܐ ܗܘܬ ܐܠܐܘܪܐ.
ܫܡܥܘ ܡܢ ܠܗ ܐܘܪܒܐ ܒܘܠܓܐ ܐܝܟ ܕܒܪܝܬܐ. ܘܟܕ
ܬܡܝܗܐ ܐܢܫ ܐܢܘܢ ܕܡܛܘ ܥܠ ܩܠܐ. ܘܐܫܬܟܚܘܗܝ،
ܠܦܘܡܗ ܕܢܘܒܐ ܕܠܐܦ̈ܐ ܐܘܪܒܐ. ܘܟܕ ܚ̇ܙܝܢ ܠܡܥܠ(3
ܕܥܠܘ. ܕܕܡ ܚܙܘܬ ܡܕܡ ܐܝܟ ܬܡܢ ܕܢܗܒܐ ܩܠܐ.
ܘܟܕ ܡܬܒܪܝܢ ܚܙܘ ܠܓܘܢܣܬܐ ܘܠܦܪ̈ܝܢܐ ܕܡܢ̈ܝܐ.
ܘܠܐܬܐ ܕܕܘܪ̈ܟܬܐ ܕܐܢܫ. ܘܐܬܒܝܢܘ ܡܢ ܒܗܘ ܕܐܢܫ
ܡܫܝܕܐ ܚܒܪܝ ܬܡܢ. ܘܡܫܝܕܐ ܐܬܠܒܒܘ ܘܥܠܘ ܒܗܘ
ܢܘܒܐ. ܘܟܕ ܡܦܠܘ ܠܐܬܪ̈ܘܬܗ(4 ܕܓܘܒܐ ܚܙܘ ܢܘܗܪܐ
ܐܝܟ ܕܒܐܡܗܡܐ ܐܝܟ ܕܠܢܘܗܪ̈ܐ ܫܡܫܐ. ܘܚܙܘ ܘܚܘ
ܐܢܫ ܕܪܡܐ ܥܠ ܐܘܪܒܐ ܘܡܒܠܓ. ܘܡܦܪܐ ܕܪܫܗ ܚܘܪ
ܐܝܟ ܒܬܠܓܐ. ܘܟܕ ܢܦܠܘ ܘܐܡܪܘ ܒܪܟܡܪܝ: ܐܘܪܫܬ
ܒܢܝ̈ܗ. ܘܟܕ ܚܙܬ، ܐܢܘܢ ܡܛܬ ܡܫܪܝܬܐ ܘܩܒܠܬ
ܐܢܘܢ ܒܫܠܡܐ. ܘܟܕ ܝܬܒܘ ܫܐܠܬ ܐܢܘܢ ܥܠ ܡܐܬܝܬܗܘܢ
ܕܠܬܡܢ ܘܐܡܪܘ. ܐܡܪܬ، ܐܬܝܬ ܠܗܪܟܐ ܐܒܐ. ܘܡܢ
ܐܝܕܐ ܦܢܝܬܐ ܠܗܪܟܐ ܐܬܡܛܝܬ ܕܝܠܗ ܐܠܗܐ ܕܒܟ.
ܟܕ ܡܒܪܝܢ ܗܘܘ ܕܓܒܪܐ ܗܘ ܦܠܚܐ ܕܒܢܝܗ. ܘܗ̇ܝ،
ܠܦܘܬ ܗܠܝܢ ܐܡܪܬ. ܘܐܬܒܢܝܬ ܒܡܗܘܢ ܒܢ̈ܠܐ
ܡܬܘܪ̈ܝܬܐ. ܘܟܬܪ ܦܓܪ̈ܐܬܐ ܐܡܪܬ ܠܗܘܢ.
ܕܐܢܬܘܢ ܢܡܠܠܐ ܐܟܡܐ̈ܪ ܐܫܬܪܝܬܘܢ ܡܢ ܐܠܗܐ

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1) E ܡܡܪܡܪܬ 2) B ܘܟܕ 3) B ܠܡܥܠܘ
4) B ܠܐܬܪܬܗ

ܘܟܠܗ ܐܪܥܐ: ܕܐܬܟܢܫ ܠܗ̇ ܠܘܬ ܝܒܝܫܬܗ̇ ܦܪܝܫܬ
ܗ̇ܝ ܠܗ̇ ܀ ܒܪܒܥܐ ܕܝܢ ܡܦܩܣܐ ܢܦܩܐ ܗܘܬ ܒܢܘܒܐ
ܕܢܦܩ ܗܘܐ ܡܢ ܥܕܢ ܬܫܘܬܐ ܕܥܘܒܐ. ܕܐܙܠ ܗܘܐ
ܟܠܗ ܐܪܥܐ. ܦܪܕܐ ܫܩܝܐ. ܘܡܬܒܠܥܐ ܗܘܬ ܠܐܦܝ̈.
ܐܪܥܐ ܠܒܪ ܠܐܐܪ. ܘܟܠ ܦܘܡܗ ܕܢܘܒܐ ܡܢ ܠܒܪ
ܐܝܬ ܗܘܐ ܪ̈ܝܚܐ ܕܡܫܪܐ ܘܥܒܘܫܬܐ ܕܢܘܪܐ ܒܪ̈ܝܐ.
ܘܡܢܗ ܢܫܒܐ ܗܘܬ ܬܘܪܣܝܐ ܒܪܒܐ ܕܟܒܝܐ ܗܘܬ
ܠܡܦܠܣ. (1ܘܡܢ ܪ̈ܝܚܐ ܥܬܝܐ ܗܘܬ1). ܘܗܘܒܢܐ ܚܝܬ
ܒܥܠܠܐ(2 ܗܘ ܥܢ̈ܢܐ ܒܥܣܪ. ܕܠܡܐ ܕܝܢ ܥܢ̈ܢܐ ܕܗܘܬ
ܒܡܕܒܪܐ ܥܢ̈ܢܐ ܬܠܬܝܢ. ܘܡܢ ܡܥܢܘܬܐ ܕܝܢ ܕܚ̈ܠܐ
ܘܠܠܐܝܬ ܠܘܬ ܡܥܒܘܬܐ ܡܥܒܕܬ. ܐܝܟܢܐ ܕܟܕ ܪ̈ܡܝܐ
ܟܠ ܐܪܥܐ ܟܠܗܘܢ ܗܘ ܬܫܡܫ ܠܐܠܗܐ ܠܘܬܗ̇:
ܡܢ ܟܠܗ̇ ܡܫܝܠܘܬܐ ܘܡܫܒܘܬܐ ܀ ܒܗ̇ܝܢ(3 ܕܝܢ ܘܒܢ̈ܐ
ܗܘܬ ܡܬܬܪܝܒܘܬܐ ܐܠܗܝܬܐ. ܠܬܠܬܐ ܡܢ ܗ̇ܢܘܢ
ܦܩܕܐ ܠܢܚܪ̈ܝܐ ܕܒܡܕܒܪܐ. ܠܐܒܐ ܐܦܝܣܩܘܦܘܣ
ܘܠܐܒܐ ܐܪܟܝܐ ܘܠܐܒܐ ܐܦܝܣܘ. ܕܗܘܐ ܠܗܘܢ
ܝܒܝܐ ܠܡܗܠܟܘ ܒܡܕܒܪܐ ܘܠܡܣܒܪ ܠܚܝܕ̈ܝܐ ܕܒܗ.
ܟܕ ܐܝܬ ܒܡܗܘܢ ܐܒܒܪܐ. ܘܠܚܝܡܐ ܕܒܝܫܦܐ.
ܘܦܪ̈ܣܐ ܘܟܘܬܢܘ̈ܬܐ. ܕܐܢ ܢܗܘܐ ܕܒܥܬܝܫܘܢ
ܐܢ̈ܫܝܢ ܕܒܪܗܝܢ ܘܡܫܝܠܝܢ. ܢܦܪܘܢ ܠܗ ܬܘܪܣܝܐ
ܘܡܫܠܫܝܗܝ. ܘܐܢ ܐܝܬ ܕܒܢ̈ܝܢ ܡܢ ܚܢ̈ܢܐ ܢܕܦܘܢ
ܦܠܓ̈ܘܗܘܢ ܘܡܫܬܠܘܢ ܒܐܝܘܪܐ. ܘܒܕ ܢܦܘ ܘܕܪܝܢ

(1—1) B < 2) B ܒܥܠܠܬܐ 3) Mss. ܒܗܘܢ

ܕܝܠ ܠܟܝ ܬܪܥܝܬ ܠܘܬ ܝܫܘܥ ܕܡܬܘܪܐ ܐܘܢܓܠܝܣܛܐ.
ܘܗܘ ܡܫܘܚܐ ܠܟܝ ܟܠ ܒܠܚܘܕ ܕܙܘܕܡ[1]) ܠܡܥܒܕ. ܘܐܝܟ
ܟܝܢܗ ܫܡܠܝܐ. ܘܟܕ ܐܝܠ ܡܗܝܡܢܘܬܐ ܗ̇ܘ: ܒܠܚܘܕ
ܕܐܡܪܬ ܠܗ ܐܠܗܘܬܐ ܟܕ ܥܒܕ ܡܠܟܘܬܐ ܘܒܐܪܬܐ[2])
ܘܫܠܠܐ[3]) ܡܬܘܢܝܐ ܠܡܥܡܕܢܐ ܘܟܬܒܐ ܒܠܝܐ[4])
ܘܦܫܝܪܐ[5]). ܘܟܕ ܫܡܠܝ ܒܠܚܘܕ ܗܕܝܢ ܒܫܠܡܐ.
ܐܠܗܘܬܐ ܕܝܢ ܐܝܟ ܦܓܪܗ̇ ܘܢܦܫܐ ܒܫܡܠܝܐ ܘܕܘܒܪܐ
ܙܘܥܐ ܟܕܒܐ[6]) ܗܘܬ ܐܓܘܢܐ[7]). ܐܒܘܗ̇ ܕܝܢ ܒܟܠܗܝܢ.
ܟܕ ܐܢܓܕܐ ܦܓܪ ܗܘܐ ܠܗ̇. ܘܠܐ ܦܐܫ ܗܘܐ ܢܝܚ
ܘܡܫܝܢ ܡܢ ܗ̇ܘ[7]) ܕܢܫܒܪ. ܕܢܥܒܕ ܡܐ ܦܓܪܗ̇ ܒܫܐܝܬ
ܟܕ ܠܐ ܐܢܫ ܢܥܒܕ. ܒܥܕ ܠܐ ܐܬܦܫܝܬ ܗܕܐ ܡܢ
ܐܢܫܝܢܐ ܐܦ ܠܘ ܠܡܪܐܝܬ. ܐܠܐ ܒܡܫܒܪܢܘܬܐ.
ܟܕ ܦܓܪܝܢ ܗܘܘ ܕܙܘܥܐ ܡܢܗ ܘܢܫܒܐ ܐܝܬܘܗܝ
ܕܡܠܟܐ ܗ̇ܘ ܝܫܘܥ. ܘܫܪܝܘ ܡܢ ܗܕܝܢ ܠܡܦܪܫ[8]) ܠܗ
ܐܢܘܫܐ ܒܢܘܫܝܐ ܘܒܓܘ ܒܥܬܐ. ܘܟܕ ܐܫܬܘܕܥܬ ܗ̇ܝ
ܕܡܒܪܘ: ܕܝܠܗ ܕܠܡܐ ܝܘܡ ܡܢ ܝܘܡ ܬܬܥܒܕ ܢܒܘܬܗ̇.
ܘܐܟܒܘ ܒܡܠܝܗ̇ ܒܬܫܒܘܚܬܐ ܦܪܘܫܬܐ. ܘܫܢܝܬ ܡܢ
ܒܢܬܗܘܢ ܒܫܐܝܬ ܟܕ ܠܐ ܐܪܓܫܘ. ܘܒܠܬ ܠܘܬ ܗ̇ܝ
ܕܬܬܪ ܠܓܘܐ ܒܡܥܒܪܐ. ܘܒܫܠܠܐ[9]) ܡܢܕܡ ܡܬܘܢܐ

1) A, E have in the text ܕܢܓܕܐ, in the margin ܕܙܘܕܡ; in D it is just the reverse. 2) B ܘܒܐܪܬܐ 3) B ܘܫܠܠܐ 4) A < 5) A ܦܫܝܪܐ; E ܘܦܫܝܪܐ 6) B ܡܬܒܥܝܐ 7) B < 8) C ܠܡܦܪܫܘ 9) B ܘܒܫܠܠܐ

ܐܡܪ̈ܐ ܠܗ. ܕܠܐ ܐܝܬ ܒܝܕܐ ܐܝܟ ܠܡܗܒܠܘ ܠܗܘܢܐ ܘܠܡܫܐܡܐ
ܕܢܬܚܙܐ ܒܡܕܒܪܐ. ܠܗܠܝܢ ܕܝܢ ܡ̈ܘܗܒܬܐ ܕܪ̈ܘܚܐ
ܢܣܒܝܢ ܀ ܐܡܪܬ ܠܗ ܕܝܢ ܒܣܝܐܬ: ܕܐܢܫܘ ܕܢܓܒܐ
ܐܢܬ. ܠܗܡܒܠܐ ܗܢܐ ܘܠܡܫܐܡܐ ܢܦܫܗܘ، (1) ܒܣܘܒܪ̈ܢܐ
ܕܠܟ ܐܡܪܬ ܐܢܐ. ܐܝܬ ܬܡܢ ܕܘܒܪ̈ܬܐ ܒܡܕܒܪܐ:
ܕܐܠܝܨܝܢ ܒܗܘܢ ܚܫ̈ܘܟܐ ܕܒܗܘܢ ܡܢ ܥܣܪܘܬ ܡ̈ܢܝܐ
ܘܠܪ̈ܘܚܢܐ ܕܣܘܦܐ ܡܟܒܫ ܥܝܕܝܢ ܡܢܗܘܢ ܡ̈ܢܝܐ. ܘܡܢ
ܕܘܒܪ̈ܬܐ ܬܘܒ ܕܐܠܝܨܝ̈ܢ ܠܡܕܒܪܐ. ܡܛܠ ܠܐ
ܒܫܘܬܦܐ ܕܗܠܝܢ ܕܡܬܒܒܝܢ ܠܒܢܝ̈ܢܐ. ܦܘܫ ܠܐܒܝܟ
ܡܗܝܡܢܐ ܕܡܫܟܚ ܡܫܬܪܪ ܘܢܐܬܐ ܘܣܦܘܪ ܒܐܪ̈ܬܐ (2)
ܘܢܒܢܐ ܕܘܒܪ̈ܬܐ (3) ܠܡܕܒܪܐ ܡܣܟܢܐ (4). ܘܢܒܒܕ
ܣܦܪܐ ܘܬ̈ܠܠܐ (5) ܡܛܥܢ̈ܐ (6) ܠܐܝܠܝܢ ܕܢܓܝܢ ܕܡܛܥܢܝܬ
ܘܠܐ ܡܬܒܐܝܬ ܒܗܘܢ ܢܒܥܪܘܢ (6) ܘܗܘܝܐ ܠܟ ܗܢܐ
ܠܐܓܪܐ ܕܙܕܝܩܘܬܐ ܀ ܘܐܡܪ ܠܗ̇ ܐܒܘܗ̇ ܐܝܢ ܡܪܬܝ،
ܚܒܝܒܬܐ. ܕܠܡܕܝ ܐܚܪܠܐ (7) ܐܝܟ ܕܦܩܕܐ ܐܢܬܝ،.
ܘܦܪܫܬܝ، ܢܦܫܬ ܡܢ ܒܝܬ ܐܒܘܗ̇ ܒܡ ܒܒܬܐ ܘܓܒܬܐ.
ܘܐܬܬ ܒܡ ܦ̈ܩܕܐ ܗ̇ܘܝ ܕܠܘܢ ܗܘܘ ܠܗ̇ ܠܡܕܒܪܐ
ܕܐܣܘܦܐ. ܘܡܢ ܒܬܪ ܙܘܡܬܐ ܩܠܝܠ. ܫܕܪ ܡܠܟܐ
ܠܒܪܐ ܐܢܫ ܡܗܝܡܢܐ ܐܝܟ ܦܘܩܕܢܗ̇ ܕܐܠܐܪܐ.
ܘܝܗܒ ܒܐܝܕܗ ܠܘܬܪܐ ܫܓܝܐܐ ܠܬܦܘܬܐ ܕܒܢܝ̈ܐ
ܘܠܬܘܒܢܐ ܕܡܫ̈ܟܢܐ ܡܣܟܢ̈ܐ. ܘܗܘܢܐ ܐܡܪ ܠܗ.

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1) Reading of C; the other Mss. ܢܦܫܗܘܢ,   2) B ܒܐܪ̈ܐ
3) B + ܡܣܟܢ̈ܬܐ   4) B <   5) B ܬ̈ܠܠܐ; C ܘܬ̈ܠܠܐ
(6—6) B <   7) B ܐܚܪܢ

ܠܐܠܗܐ. ܐܫܬܘܦ ܕܝܢ ܬܠܡܝܕܝܢ ܠܝ ܢܣܝܐ ܗܢܐ. ܘܟܕ ܚܙܬ
ܐܠܐܗܐ ܘܐܡܪܬ ܠܗ: ܘܡܪܢܐ ܕܢܗܘܐ ܦܩܕ ܐܢܬ ܡܪܝ.
ܘܡܠܟܐ ܐܡܪ. ܡܛܠ ܡܘܡܬܐ ܡܫܪܪܐ ܗܝ. ܘܟܢܘܫܝ
ܢܗܘܐ ܒܡܠܟܘܬܟ. ܟܠܝܘܡ ܐܠܐ ܒܥܝܐ ܐܢܬ، ܐܦܢ. ܠܝ
ܕܐܥܒܕ ܠܗܝ ܘܠܒܢܝܗ̈ ܕܥܡܗ ܕܘܟܬܐ ܠܡܥܡܪܐ
ܒܥܒܕܘܬܟ. ܘܢܗܘܐ ܠܗܝ ܒܝܬ ܕܘܝܪܐ ܐܝܟ ܦܬܓܡܐ
ܗ̇ܘ ܕܐܬܡܪ. ܐܠܐ ܕܠܠܝܐܝܬ ܟܠܝܘܡ ܘܐܦ ܒܐܘܓܢܝܬ.
ܐܝܟ ܕܠܝ ܡܦܣܐ ܐܢܬ[1]. ܘܠܐ ܐܬܦܬܘܣܬ[2] ܐܠܐܗܐ
ܠܗܕܐ. ܟܕ ܐܡܪܐ ܕܠܐ ܙܕܩ ܠܡܫܝܚܘ ܬܫܡܫܬܐ
ܫܦܝܪܐ ܕܠܡܕܒܪܢܘܬܐ ܫܦܪܘ. ܘܠܫܠܝܛܘ ܕܒܝܬܐ
ܕܐܬܦܪܫܬ ܒܝܗܝܐܝܬ ܡܢ ܐܒܗܬܐ[3] ܒܫܝܢܐ[4]
ܠܢܫܝܗܘܢ ܘܠܒܢܝܗܘܢ[5] ܐܠܐ[6] ܡܢܐ ܕܦܘܩܕܬ[6]
ܘܠܠܐܝܬ ܕܢܬܪܐ ܒܫܠܡܐ. ܘܫܠܡ ܡܠܟܐ ܠܡܠܟܘܬܗ:
ܘܠܐ ܒܥܐ[7] ܡܠܬ[8] ܦܘܩܕܢܗ[8] ܒܟܠ ܡܐ[9] ܕܐܡܪܬ
ܠܗ ܀ ܘܡܢ ܒܬܪ ܩܠܝܠ ܫܢܝܐ. ܫܪܝܘ[10] ܠܡܐܢܝ
ܘܠܒܢܝܗ̈ ܕܒܥܡܗ. ܘܢܗܘܢ ܒܐܝܕܝܗܘܢ ܕܫܢܝܐ ܘܐܝܘܪܐ
ܘܡܩܗܒܬܐ ܕܕܗܒܐ ܘܕܟܣܦܐ. ܘܦܪܙܠܐ ܘܡܩܒܐ
ܘܡܫܚܐ. ܘܡܐܢܐ ܘܫܝܪ̈ܐ ܕܡܢܐ ܠܬܫܒܘܚܬܐ ܘܠܗܕܪܐ
ܕܡܕܒܚܐ ܘܕܒܝܬܐ ܕܕܝܪܐ ܕܗܘܢܢ ܒܡܕܝܢܬܐ. ܟܕ
ܕܝܢ ܐܠܐܗܐ ܠܐ ܢܣܒܬ ܠܕܗܒܐ ܘܠܟܣܐܡܐ[8]. ܟܕ

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1) A, C, R ܐܢܬ 2) B ״ܐܬܬ 3) B + ܘܕܫܢܐ
4) B ܘܒܫܝܢܐ 5) B ܘܠܕܒܢܝܗܘܢ (6—6) B ܐܠܐ ܦܩܕ ܐܢܬ
7) B ܒܥܗ̇ 8) B < 9) B ܡܕܡ
10) B, E ܫܪܝܗ̇

ܠܐܦܝ̈ܗ̇. ܘܡܡܠܠܗ̇ ܐܬܚܒܪ[1] ܗܘܐ ܠܗ ܒܗܘܠܓܐ
ܕܡܡܠܠܐ ܡܣܪܓܐ. ܘܬܘܒ ܕܘܟܝܐ ܕܫܢܝ̈ܐ ܒܫܡ̈ܝܢ.
ܐܝܬ[2] ܗܘ̈ܝ ܡܢ ܒܪ ܫܢܝܬ ܡܢ ܠܬܗܘܢ. ܘܦܩ̇ܕ ܗܘܐ
ܕܡܢ ܒܪܘ ܡܢܝܬܬ ܠܗ̇ ܀ ܗܝ ܕܡܢ ܒܪ ܚܝܠܬ ܕܒܡܘܗ̈ܒܬܐ
ܙܪܥܗ̇ ܡ̇ܠܟܐ: ܢܣܒܬ ܐܢܘܢ ܘܟܠܗ̇ ܠܦܘܠܚܢܐ ܓܘܢܐ.
ܘܢܣܒܬ ܒܡܘܗܒܬܐ ܕܒܪܝܪܗ̇ ܘܓܠܬ ܐܦܝ̈ܗ̇ ܘܢܫܬ ܠܗ
ܘܐܡܪܬ ܠܗ ܕܐܢܐ ܐܢܬ، ܗܕܐ ܕܚܙܐ ܐܢܬ. ܐܠܐܗܝܐ
ܡܫܡܫܢܝܬܐ ܒܪܬܐ ܕܠܟ ܗ̇ܝ، ܕܝܗܒ ܐܢܬ. ܗܘܝܢ ܡ̇ܠܟܐ
ܘܡܠܟܬܐ: ܒܪ ܐܬܬܥܝܪܘ ܠܘܬ ܗ̇ܝ، ܕܡܫܒܚܘ ܫܡܗ̇
ܐܠܐܗܝܐ: ܘܒܪܬ، ܢܦܫܗܘܢ ܘܢܦܠܘ ܥܠ ܐܪܥܐ ܘܡܢ
ܒܪܘ ܗܘܘ ܐܝܟ ܡܝ̈ܬܐ. ܐܠܐܗܝܐ ܕܝܢ ܒܪ ܚܝܠܬ ܡܪܝܡ
ܕܗܘܐ ܘܐܦܝܣܘ ܠܗܘܢ ܐܟܡܐ̈ܕܗ̇ ܡܢ ܚܝ̈ܐ. ܢܣܒܬ
ܡܢ̈ܐ ܘܫܬܡܫܬ ܐܢܘܢ ܒܝܠܕܐ. ܘܐܘܪܚܬ ܥܠ ܐܦܝ̈ܗܘܢ
ܘܐܬܚܝܠܘ ܘܩܡܘ. ܘܒܟܐ ܡܠܟܐ ܒܟܝܐ ܣܓܝܐܐ
ܘܐܬܐܟܠܘ ܠܒ. ܘܠܡܫܝܚܐ ܐܬܬܟܫܦܬ ܠܓܒܗܘܢ[3]
ܘܫܠܐ[4] ܘܠܐ ܕܒܒܬܗܘܢ. ܙܕܩ ܗܘܘ ܒܠܝܗ̇ ܬܪ̈ܝܗܘܢ
ܡܠܟܐ ܘܡܠܟܬܐ ܘܡܫܒܚܝܢ ܒܢܝ̈ܗ̇ ܘܐܚܝ̈ܗ̇ ܀ ܘܡܢ ܒܬܪ
ܫܒܬܐ ܚܕܐ: ܒܪ ܥܠܠ ܐܬܬܚܝܢ ܡܠܟܐ ܡܢ ܒܢܝܗ.
ܐܡܪ ܠܗ̇. ܐܠܐܗܝܐ ܒܪܬ، ܚܒܝܒܬܐ ܘܪܚܝܡܬܐ.
ܪܒܘܬܐ ܗ̇ܝ، ܠܝ ܗܕܐ ܕܚܝܝܬ ܒܗ ܘܡܫܒܐ ܕܦܐܪܐ
ܕܢܦܩ ܠܐܠܗܐ ܢܬܚܢܐ ܡܢܝ: ܘܒܪܬܐ ܡܫܡܠܝܬܐ ܐܬܠ

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1) Read ܐܬܚܒܪܝ? 2) B ܐܝܬܝܗܘܢ 3) B ܒܬܗܘܢ
4) B ܘܫܠܝ،

ܐܝܬܝ. ܐܘܢܟܣܐ ܒܦܠܣܐ ܕܒܢܝ. ܘܡܢ ܡܕܝ، ܟܕ ܡܬܐܬ
ܡܒܠܬ ܫܢܘܪܐ. ܘܟܕ ܗܘܬ ܕܢܦܫ ܡܢܝܪܐ: ܒܥܢܝܬ ܝܬܝܪ
ܡܢ ܒܠܡܕܡ ܠܐܠܗܐ ܡܢܝܪܐ[1] ܫܪܝܪܐ. ܘܠܗ ܐܫܒܚܬ
ܘܦܪܫܬ ܢܦܫܝ ܠܬܫܡܫܬܗ. ܘܡܢ ܒܠܥܕܝܟ ܠܥܕܪܢܐ ܗܘ̇
ܕܡܕܒ̈ܪܢܐ ܠܒܢܝܬ ܡܟܝܠ ܕܐܬܒܕܪ ܡܢ ܡܕܒ̈ܪܐ ܕܬܡܢ.
ܗ̇ܘܝܘ ܕܐܦ ܒܝܠܕܘܬܗ ܚܕܝܬ ܒܐܘܣܝܘܬܗ̇ ܕܦܠܚܘܬܐ ܀
ܘܟܕ ܬܘܒ ܫܠܝܐܝܬ ܒܥܒܕܗ̇ ܡܠܟܐ: ܘܫܠܝܚܘܬ
ܚܘܫܒܗ̈ܘܢ، ܠܐ ܠܗ̇ ܘܦܘܫܒܐ ܕܠܒܗ: ܗܢܝܢ ܦܣܩܬ
ܒܪܚܡܗ̇: ܕܬܬܠܡܝܕܘܢ، ܡܢ ܡܪ̈ܝܢܬܐ ܘܫ̈ܒܚܐ ܕܒܒܢܝܢ
ܡ̈ܪܟܐ ܡܐܟ̈ܝܢܐ ܒܡ ܢܦܫܗ: ܡܟܝܠ ܕܐܬܪܫܡܬ
ܒܠܒܗܘܢ، ܐܝܟ ܕܒܠ ܐܒܐ ܦܠܒܐ ܘܡܠܒܐ ܒܐܢܐ.
ܘܠܬܗ ܐܡܪܬ. ܒܢܐ ܐܢܐ ܕܡܠܬܐ ܪܐܙܢܝܐ ܐܡܪ
ܠܟ. ܐܠܐ ܠܘܩܕܡ ܢܕܥ ܠܝ ܒܡܪܝܐ: ܕܝܗܒܢܝ ܒܠܡܕܡ
ܕܒܥܐ ܐܢܐ ܬܒܥܝ: ܘܠܐ ܬܬܟܝܐ ܠܝ ܫܘܘܠܝܐ ܒܟܠ
ܗ̇ܘ ܡܢܐ ܕܐܢܐ ܒܥܝܐ ܐܢܐ: ܘܠܐܢܫ ܐܚܪܝܢ ܠܐ
ܬܓܠܐ ܪܐܙܐ ܗܢܐ ܐܠܐ ܐܢ̱ ܠܡܠܬܐ ܘܠܦܠܚܘܬܐ.
ܗܠܝܢ ܕܝܢ ܟܕ ܡܡܠܠܐ ܗܘܬ ܐܠܐܪܐ ܠܘܬ ܡܠܟܐ:
ܠܝܬ ܗܘܐ ܒܠܝܬܐ[2] ܠܡܕܒ̈ܪܐ ܕܡܢ ܒܚܬܘܗ̇ ܕܕܝܢ ܗܘܘ̈.
ܘܫܝܢܫܐ ܗܘܬ ܡܢ ܟܒܢܐ. ܘܟܕ ܢܡܐ ܠܗ ܡܠܟܐ
ܦܫܝܩܐܝܬ. ܟܕ ܠܐ ܫܡܥ ܫܠܘܬ ܒܠ ܬܪܒܝܬܗ
ܡܫܝܒܘܬܐ ܕܡܦܠܠܬܗ ܕܡܢ ܗܝ. ܦܬܓܡܗ ܕܝܢ ܠܐ
ܡܬܚܙܝܐ ܗܘܐ ܡܟܝܠ ܒܡܫܝܚܬܐ ܕܢܝܫܬܐ ܗܘܬ ܘܡܒܫܪܐ

1) B + ܟܠ   2) B ܫܒܐ

ܕܡܫܝܚܐ. ܘܢܗܘܐ ܬܫܒܘܚܬܐ ܠܐܒܐ ܘܐܠܗܐ ܢܫܬܒܚ ܀ ܘܟܕ
ܐܬܘ ܢܘܚܡ ܘܗܠܝܢ ܕܒܥܡܗ: ܠܗܠܝܢ ܕܒܥܡܗ ܐܢܫ
ܐܢܘܢ ܒܕܘܒܬܐ ܒܡܠܬܐ ܕܦܐܝܐ ܠܐܣܒܥܗܘܢ.
ܠܢܘܚܡ ܕܝܢ ܢܣܒ. ܘܠܒܝܬ ܡܠܟܘܬܐ ܕܠܝܐܝܬ ܐܒܠܗ[1].
ܘܐܬܒܢܝ ܒܥܡܗ ܡܠܟܐ[2] ܒܡ̈ܠܐ ܫܦܝܪܐܝܬܐ. ܗܘ ܕܝܢ
ܐܠܐܪܝܐ ܒܩܫܝܘܬܐ ܐܝܬ ܗܘܐ ܠܗ̇ ܕܢܝܫܬܐ ܗܘܬ ܥܠ
ܐܦܝ̈ܗ̇. ܕܠܐ ܢܬܘܕܒܢܝܗ̇ ܐܒܘܗ̇. ܘܟܕ ܡܫܠܠܐ ܗܘܬ
ܒܥܡܗ[3] ܡ̈ܠܐ ܕܡܬܪܥܝܢܘܬܐ. ܠܝܬ ܗܘܐ ܥܠܝܬܐ ܠܗܪܐ
ܕܕܡ̈ܟܐ ܕܕܪܐ ܗܘܐ ܡܢ ܒܢ̈ܝܗ̇: ܒܪ ܚܕܐ ܗܘܬ
ܠܐܒܘܗ̇ ܘܠܐܡܗ̇ ܘܠܚܬܗ̇ ܗ̇ܝ ܕܐܬܐܡܢܬ. ܗܘ ܕܝܢ
ܡܠܟܐ ܫܦܪ ܗܘܐ ܕܢܬܬܐ ܐܝܬܝܗܝܢ ܗܘ̈ܝ ܕܡܠܟܬܗ̇.
ܟܬܪ ܕܝܢ ܒܕܪܐ ܩܠܝܠ. ܐܡܪ ܡܠܟܐ ܠܥܒܕܘܗ̇. ܥܒܕܬ
ܥܠ ܫܦܝܪܬܐ ܕܫܦܪ ܐܢܬ. ܘܥܠ ܛܒܬܐ ܕܥܒܕܬ ܠܘܬ
ܒܪܬܐ ܕܝܠܝ. ܘܒܐܝܕܝ̈ܟ ܐܫܠܡܬܐ ܡܢ ܡܪܕܐ ܡܠܘܬ.
ܘܗܫܐ ܕܐܬܥܒܕܬܐ ܠܫܘܬܦܟ ܘܠܟܘܪܣܝܐ ܕܡܢ ܠܘܬܟ
ܘܕܢܬܒܪܟ ܒܢܝܬܐ ܒܕܘܪܒܬܟ ܘܪܒܬܟ ܒܝܬܟ ܠܡܐܬܐ
ܠܘܬܝ. ܒܪܡ ܛܒܐ ܐܢܐ ܕܬܐܡܪ ܠܝ ܕܡܢܘ ܐܬܝܟ ܘܡܢ
ܐܝܡܟܐ ܠܡܕܒܪܐ ܗܘ ܐܬܝܬ. ܘܡܢܘ ܛܘܡܐ ܕܒܢܝܟ.
ܗܘ ܕܝܢ ܠܘܬܗ ܐܡܪܬ. ܘܡܢܘܐ ܠܝ ܥܠ[4] ܗܕܐ ܡܫܐܠ
ܐܢܬ. ܠܡܫܒܚܐ ܘܕܘܐ ܕܥܠܡܗܘܢ ܒܢܝ̈ܢܫܐ. ܒܪܡ ܡܛܠ
ܕܗܕܐ ܨܒܝܬ ܠܡܕܒܪ. ܐܡܪ ܐܢܐ ܒܨܒܝܢܐ ܕܝܠܝ ܒܕܒܪܐ

1) B; the other Mss. ܚܠܝܡܗ̇ 2) Mss. ܡ̈ܠܟܐ 3) B <
4) B ܕܥܠ

ܗܘܝܬ. ܘܐܝܟܢܐ ܗܠܝܢ ܕܠܘܬܟ ܡܕܒܪ ܗܘܐ. ܕܢܒ̈ܝܐ
ܐܝܟ ܕܐܦܪܝܟܘܗܝ، ܐܝܣܘܪ̈ܐ ܕܕܘܡܝܢ. ܘܗܘܝ ܦܠܠܝܬܐ
ܠܘܬܗ ܦܫܝܩܐܝܬ ܐܡܪܬ. ܕܟܕ ܐܫܬܪܪܬ ܐܟܝ ܡܢ
ܪܒܘܬܟ ܘܡܒܠܥܝ ܫܩ̈ܠܐ. ܒܬܪ ܝܘܡܐ ܚܕ ܐܬܡܠܟܘ
ܗܘܘ ܒܝܬܗܘܢ. ܕܠܡܓܒܘ ܢܬܠ ܠܦܠܠܝܬܐ ܕܬܗܘܐ
ܠܘܬܗ. ܘܫܦܪܬ ܠܗܘܢ ܒܫܝܘܬ ܒܢܝܢܐ. ܘܝܗܒܘܢ
ܠܡܗܝܡܢܐ ܚܕ ܕܫܡܗ ܝܘܚܢܢ ܐܘܣܩܦܐ. ܘܡܢ ܗܝܕܝܢ
ܘܒܝܘܡܐ ܠܗܢܐ ܠܘܬܗ ܗܘܝܬ. ܘܦܠܚ ܐܬܬܝܪܬ
ܒܐܝ̈ܕܘܗܝ. ܘܪܘܚܡܬܐ ܕܠܐ ܫܘܢ ܣܘܓܝ. ܘܐܝܩܪܐ
ܪܘܪܒܐ ܣܓܝ. ܠܐ ܕܝܢ ܡܬܘܣ ܥܝܢܬܗ ܕܐܟܠ ܠܒܢ̈ܝ.
ܘܐܦܠܐ ܕܫܫܐ ܢܦܫܗ ܥܠ ܐܘܪܚܐ ܘܕܡܥܢ. ܐܠܐ ܟܕ
ܫܡܥ ܡܬܟܪܝܐ ܗܘܐ ܡܢ ܥܝܢܬܐ. ܢܦܫܗ ܫܡܥܢ ܗܘܐ
ܥܠ ܐܢܫܬܐ ܡܠܐ ܕܒܢܐ. ܘܗܟܢܐ ܢܣܒ ܘܠܝܠ ܬܘܪܣܝܐ
ܕܡܢ ܥܢܝܘܬܐ. ܠܦܘܪܢܣܗ ܕܝܢ ܕܟܠ ܐܘܪܚܐ ܠܝܬ ܗܘܐ
ܡܣܟܢܐ. ܘܠܡܬܠܘܗ ܘܠܡܦܪܢܣܘ ܕܠܠܝܐ ܘܕܐܝܡܡܐ ܠܝܬ
ܗܘܐ ܥܠܝܐ. ܦܠܓ ܗܘܐ ܕܝܢ ܡܢ ܥܒܕܬܐ ܠܥܒܕܬܐ ⁘ ܟܕ
ܕܝܢ ܥܡܒ ܡܠܟܐ ܫܦܝ ܚܕ ܒܢܦܫܗ: ܘܫܥ̈ܒܐ ܠܐ
ܦܬ̈ܐ ܢܣܒ ܒܡܫܒܚܬܗ[1] ܥܠ ܝܘܚܢܢ ܐܘܣܩܦܐ. ܟܕ
ܫܡܥ ܗܘܐ ܕܠܐ ܐܘܣܩܦܐ ܗܘ. ܘܟܕ ܢܟܐ ܕܠܒܠܬܐ
ܥܬܝܕܐܝܬ ܢܗܒ ܘܢܟܣܐ ܡܢ ܥܕܐ. ܥܕܪ ܐܝܟ، ܠܝܘܢܢ.
ܘܠܐܚܪ̈ܢܐ ܐܚܪ̈ܢܐ ܡܢ ܫܩ̈ܠܐ ܐܝܟ ܒܣܦܪܐ. ܒܚܪ[2] ܕܝܢ
ܡܪܒܐ ܡܕܒܪܢܘܬܐ ܒܝܬܗ: ܡܛܠ ܕܢܬܝܗܒ ܝܘܚܢܢ

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1) B ܒܪܚܡܗ 2) B ܘܒܚܪ

ܗ̇ܘܘ. ܘܟܕ ܦܠܓܐܝܬ ܐܬܟܒܫܬ ܠܐ (1 ܐܫܬܒܫܬ. ܘܟܕ
ܡܠܟܝܢ ܥܒܕܬ ܗܘܬ ܡܢܗ̇. ܙܪ̈ܝܥܬܐ ܡܫܬܥܒܕܢܘܬܐ ܗܘܬ
ܕܫܥܬܐ ܐܝܬܝܗ̇ ܕܝܠܗ̇ ܘܒܪܬ ܐܒܗ̈ܬܐ ܕܠܗ̇ ܠܐܕܘ.
ܘܟܪܝܘܬܐ ܕܢܫܡܬܐ ܠܐ ܡܬܠܒܒܢܘܬܐ ܡܫܒܒܐ ܗܘܬ
ܠܗ̇ ܘܡܒܩܒܩܐ. ܟܕ ܢܫ̈ܬܢ ܗܘ̈ܘ ܕܡܟܝܪ̈ܗ̇ ܕܐܠܐܪܝܐ
ܡܛܠ ܗ̇ܝ، ܕܐܡܪܬ ܛܠܠܬܐ. ܕܐܡܪܬ ܠܘܬ، ܐܡܪ ܟܕ
ܚܒ̇ܝܫܐ. ܕܐܚܝܪܬܐ ܒܪܬܐ ܐܝܬ ܗܘܬ ܠܗܘܢ ܘܕܡܝ
ܘܥܢܝܬ (2 ܡܢ ܠܘܬܗܘܢ 2) ܒܡܫܐܝܬ 3) ⁘ ܟܕ ܕܝܢ ܐܟܢܐ
ܕܥܢ̈ܝܐ ܚܡܕ ܬ̈ܡܠ ܠܛܠܠܬܐ ܠܘܬ ܐܠܐܪܝܐ. ܐܫܘܝܬܐ
ܡܢ ܡܕ̇ܝܢܐ ܘܟܠܗ̇. ܘܡܫܡܫܬܐ ܘܒܝܕܘܬܐ ܫܦܝܪ
ܐܬܬܝܪܬ. ܐܦ ܒܥܢܘܝܘܬܐ ܘܒܥܢܘܝܘܬܐ ܐܬܗܕܪܬ. ܡܛܠ
ܕܠܒ ܫܦܝܪ ܣܓܝܐܬ ܐܠܐܪܝܐ ܕܒܠܠܗܘܢ ܥܒܝܕܬܐ
ܬܝܒܘܬܗ̇. ܘܟܕ ܐܬܘ ܐܝܟ ܕܗܘ̈ܝ ܕܡܠܟܐ ܗ̇ܢܘܢ
ܕܟܠܝܢ ܡܥܕܪ ܗܘܐ ܡܛܠ ܗ̇ܢܐ ܕܠܒܒ ܕܡܟܐ ܠܒܗ̇
ܕܛܠܠܬܐ. ܥܕܪܘܗ̇ ܐܒܗ̈ܬܐ ܒܡܗܘܢ ܠܘܬ ܐܒܘܗ̇. ܟܕ
ܕܝܢ ܡܥܝܒܬ ܠܘܬ ܐܒܘܗ̇: ܘܢܣܒܘ ܒܢܝܢܐ ܕܒܡܗ̇:
ܘܚܝܐ ܕܒܫܡܫܬܐ ܘܒܕܘܒܪ̈ܐ (4 ܫܦܝܪ̈ܐ ܫܦܝܟ ܐܬܬܝܪܬ:
ܘܒܕܘܪ̈ܐ ܠܦܠܝܢ̈ܐ ܘܦܠܓ̈ܝܐ ܐܚܫܝܐ ܘܟܠܗ̇: ܘܡܢ
ܡܒܒܕܘܬܐ ܕܒܢܝܐ ܐܬܚܝܪܬ: ܘܪܒܐܝܬ 5) ܫܪ،
ܘܠܐܠܗܐ ܐܘܕܝ، ܘܫܒܚ. ܡܫܐܠ ܗܘܐ ܠܗ̇ ܕܝܢ ܕܡܢܘ
ܐܝܬܘܗܝ، ܗܘܐ ܒܪܬ، ܗ̇ܘ ܕܠܗ ܐܬܓܠܝܬ ܘܠܘܬܗ

1) B ܘܠܐ   (2—2) B <   3) B + ܡܢ ܝܠܕܝܗܘܢ
4) B ܘܐܦ ܒܡܕܒܪ̈ܐ   5) B ″ܪܘ

ܘܫܡܥܘܗ̇ ܠܓܠܝܠܝܐ ܠܘܬܗܘܢ. ܘܗܦܟܘ ܡܚܕܐ ܠܘܬ
ܡܠܟܐ܀ ܟܕ ܕܝܢ ܒܬܪ ܝܘܡܐ ܐܬܟܢܫܘ ܚܣܝ̈ܕܐ
ܠܕܘܟܬ̈ܗܘܢ: ܗܘܐ ܒܝܬ ܫܒ̈ܐ ܡܠܟܐ ܕܐܝܢ[1]
ܗܢܐ. ܕܠܘܬ ܡܢܗ ܦܠܝܛܘܬܐ ܢܫܟܚܘܢ ܘܕܢܘ ܕܦܫܝܩܐ
ܕܠܘܬ ܝܘܚܢܢ ܐܘܢܟܣܣܐ. ܡܛܠ ܠܡ ܗ̇ܝ ܕܐܘܢܟܣܣܐ ܗܘ
ܘܫܠܝܛܐ ܗܘ ܒܡܕܝܢܬܐ. ܘܡܚܕܐ ܦܩܕܘ ܗܘܘ
ܘܐܬܐ ܝܘܚܢܢ. ܘܒܥܘ ܘܐܡܪܘ ܠܗ. ܕܐܬܡܠܟܘ ܐܒܗ̈ܬܐ
ܒܢܝܬܗܘܢ ܕܠܘܬ ܡܢܗ ܬܗܘܐ ܦܠܝܛܘܬܐ. ܘܗܘܐ ܒܓܢܝܐ
ܠܟܠܗܘܢ ܕܠܘܬܟ ܬܗܘܐ. ܘܐܬܝܬ ܬܗܘܐ ܠܗ̇ ܢܓܘܦܐ
ܘܡܠܦܢܐ. ܗ̇ܘ ܕܝܢ ܟܕ ܐܬܚܙܝ ܐܫܬܡܥ ܠܓܒܝܢܗܘܢ
ܘܕܒܪܗ̇ ܠܓܠܝܠܝܐ ܘܐܙܠ ܠܡܠܝܛܐ܀ ܡܫܐܠܐ ܗܘܬ ܕܝܢ
ܐܠܐܪܝܐ ܒܝܡ[2] ܠܓܠܝܠܝܐ. ܕܐܡܪܝ ܠܗ ܚܙܬܐ ܡܕܡ
ܕܡܫܐܠ ܐܢܐ ܠܟܝ. ܡܢܐ ܐܝܬܘܗܝ ܫܡܥܐ ܠܐܒܘܟܝ.
ܘܡܢܘ ܬܘܒ ܫܡܥܐ ܠܐܡܟܝ. ܓܠܝܠܝܐ ܕܝܢ ܐܡܪܬ ܠܗ.
ܕܐܒܝ ܝܘܢ ܡܬܩܪܐ. ܘܕܐܡܝ ܐܠܝܫܦܐ. ܘܬܘܒ
ܠܘܬܗ̇ ܐܡܪܬ. ܒܪܐ ܕܝܢ ܐܘ ܒܪܬܐ ܐܝܬ ܠܗܘܢ ܕܠܐ
ܡܢܟܝ. ܘܠܘܬܗ̇ ܦܢܝܬ ܓܠܝܠܝܐ. ܕܠܐ ܗܘܢ ܐܝܬ ܠܝ
ܐܚܐ ܐܘ ܚܬܐ. ܒܪܡ ܐܝܟܢܐ ܕܫܡܥܬ ܡܢ ܐܡܝ
[3]ܕܐܡܪ̇ܐ ܠܘܬܝ,[3] ܟܕ ܒܟܝܐ. ܕܡܕܡ[4] ܕܐܡܗܘܐ ܐܢܐ.
ܐܚܪܬܐ ܒܪܬܐ ܐܝܬ ܗܘܬ[5] ܠܗܘܢ ܕܫܡܗ̇ ܐܠܐܪܝܐ.
ܘܫܢܝܬ ܡܢ ܠܘܬܗܘܢ ܡܓܠܐܝܬ. ܘܠܐ ܐܢܫ ܝܕܥ ܡܢܐ

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1) B ܕܕܐܝܢ 2) A, D, E, R + ܝܡ (3—3) B <
4) B ܕܡܢ ܡܕܡ 5) B ܗܘܐ

ܪܘܪܒܐ ܒܒܝܬܐ ܗܘܬ. ܘܡܫܠܡܐ ܘܡܫܡܫܢܘܬܐ
ܕܒܒܪ̈ܝܢ (1) ܠܚܝܠܐ ܐܢܫܐ. ܒܫܡܪܐ ܫܦܝܪ̈ܬܐ ܘܒܝܘ̈ܡܬܐ
ܡܬ̈ܝܢܐ. ܐܝܟܢܐ ܕܐܦ ܢܬܕܡܪܘܢ ܚܝܝܪ̈ܐ ܥܠ ܒܘܝܐ
ܘܡܫܒܪܢܘܬܐ. ܥܒܝܕܐ ܗܘܬ ܕܝܢ ܘܪܒܐ ܒܒܝܢܝ̈.
ܥܠܗܘܢ ܒܢ̈ܝ ܬܠܡܝ̈ܕܗ ܡܛܠ ܡܬܒܝܢܘܬܗ ܫܦܝܪܬܐ
ܘܚܣܝܢܘܬܗ ܘܡܫܡܫܢܘܬܗ܀ ܘܡܢ ܒܬܪ ܒܡܣܪ ܥܢ̈ܝܢܐ
ܕܗܘܬ ܒܡܕܒܪܐ. ܬܘܒ ܠܡܠܟܐ ܐܒܘܗ ܐܚܪܬܐ ܒܪܬܐ
ܐܬܝܠܕܬ. ܘܟܕ ܒܪܬ ܫܒܥ ܫܢ̈ܝܢ ܗܘܬ ܡܢ ܒܝܬܐ
ܐܬܢܣܒܬ. ܘܟܕ ܫܦܝܪ ܘܢܫܝܐܝܬ ܐܬܕܢܢ ܥܠܝܗ ܐܒܐ
ܘܪܝܐ. ܐܡܪ ܐܒܘܗ ܒܢܦܫܗ. ܕܠܝܬ ܫܦܝܪܐ ܠܦܠܛܬܐ
ܕܡܬܐܣܝܐ ܐܠܐ ܐܢ ܒܒܒܘܬܐ ܘܡܠܘܬܐ ܕܚܣܝܪ̈ܐ
ܗܘܢ ܕܒܐܣܘܦܐ. ܕܢܬܪ ܘܪܒܝܢ ܠܐܠܗܐ ܘܡܢܝܢ
ܦܐܪܝܣܝܐ (2)܀ ܘܟܕ ܗܕܐ ܐܬܚܙܝ. ܐܬܚܫܒ. ܥܠ
ܚܘܒܗ. ܘܦܩܕ ܠܐܢܫ ܡܗܝܡܢܐ ܒܪ ܦܘܡܗ ܕܠܗ:
ܘܫܕܪܗ ܠܦܠܛܬܐ ܥܡ ܫܘܕܐܐ ܕܦܠܚ̈ܝܐ ܕܠܗ ܠܗܘܢ
ܗܘܘ. ܘܟܕ ܪܕܘ ܒܐܘܪܚܐ ܘܡܛܝܘ ܠܡܕܒܪܐ. ܐܬܕܒܝ
ܗܘܐ (3) ܡܕܡ ܠܚܝܘ̈ܬܐ. ܘܫܘܕܐܐ ܥܢܘ ܕܠܐ ܢܬܚܘܢ
ܠܦܠܚܐ ܘܠܡܠܝܢ ܕܒܡܗܘܢ. ܐܦ ܠܒܪ ܗܘܐ ܡܢܝܢ
ܐܘܢܣܐ ܒܐܡܬ ܒܡܡܘܢ ܦܪܝ ܢܦܫܗ. ܘܟܕ ܦܪ ܠܗ ܠܐ
ܝܕܥ ܗܘܐ ܫܬܐܝܬ ܐܝܕܐ ܗܝ ܥܠܬܐ܀ ܘܟܕ ܐܬܐ
ܐܚܪ̈ܢܐ ܕܡܠܟܐ: ܐܘܕܥܘ ܠܫܡܥܐ ܡܗܝܡܢܘܬܐ ܘܫܒܪܐ
ܕܡܠܟܐ ܕܒܡܗܘܢ:܀ (4 ܘܡܘܬܦܐܣܝܣ. ܥܠܗ ܕܡܐܬܝܬܗܘܢ (4

1) Reading of C; the other Mss. ܕܒܒ̈ܝܢ 2) B ܦܐܪܪ̈ܣܝܐ
3) B ܗܘܐ (4—4) B ܥܠܗ ܕܡܐܬܝܬܗܘܢ ܘܥܠܬܐ

ܒܝܘܡܐ ܕܥܪܘܒܬܐ. ܐܬܩܪܒܬ ܕܐܠܟܣܢܕܪܝܐ [1]) ܠܡܦܠܝܢ
ܒܡ ܐܠܗܐ [1]) ܢܦܫܬ. ܘܡܛܠ ܗܕܐ ܒܬܘܠܬܐ ܘܬܘܕܝܬܐ ܕܦܘܪܩܢܐ
ܘܟܢܘܫܝܐ ܕܡܬܟܢܫܝܢ ܗܘܘ ܠܗ̇. ܘܟܕ ܚܙܝܐ ܘܡܝܬܪܐ
ܥܠܬ ܠܘܬ ܡܠܟܬܐ. ܘܫܐܠܬ ܗ̇ ܕܢܗܘܬ. ܟܕ ܠܐ ܐܦ
ܥܠܬ ܥܠ ܦܓܪܐ ܕܬܪܝܨܘܬܗ̇ ܘܢܘܚܐ ܕܡܠܟܘܬܐ ܕܠܘܬܗ̇.
ܕܕܝܠܗ ܕܒܡ ܠܡܫܝܚܘܗ ܬܫܪܝܢ. ܒܕܠܐ ܐܘܕܥܬ ܐܢܘܢ
ܐܘܪܐ ܀ ܗܕܝܢ ܡܠܟܐ ܘܡܠܟܬܐ ܟܕ ܐܬܬܘܕܥܘ ܥܠ ܗ̇
ܕܐܬܬܡܪܬ. ܫܠܚܘ ܠܡܦܠܝܢ. ܘܟܕ ܚܙܘ ܕܠܝܬܝܗ̇
ܐܠܟܣܢܕܪܝܐ ܒܪܬܗܘܢ. ܒܫܝܢܐ ܪܒܐ ܘܒܐܒܠܐ ܣܓܝܐܐ
ܗܘܘ. ܟܕ ܚܙܐ ܗܘܐ ܡܠܟܐ ܒܥܠܐ ܪܒܐ ܫܢܝܓܐܝܬ
ܘܒܟܠ̈ܝܐ [2]) ܕܒܪܘܢܬܐ ܐܠܐܐ [3]) ܗܘܐ ܘܐܡܪ. ܘ̇ ܒܪܬܐ
ܚܒܝܒܬܐ. ܡܢܘ ܗ̇ ܕܠܟܝ ܡܢܝ ܦܪܫ. ܘܐܒܕܢܐ ܡܢܟܝ
ܠܡܫܝܢܐ ܡܢ ܒܬܪܝ. ܫܡܥܐ ܕܫܒܘܬܝ. ܘܒܠܝܠܝܐ
ܕܒܪܝܐ. ܡܛܠ ܢܗܪܝܒ ܟܠܝ [4]) ܡܘܬܐ ܘܢܦܫܘ ܡܢܝ
ܠܒܘܬܐ ܕܠܐ ܡܬܘܡ ܡܬܒܢܝܐ. ܟܕ ܕܝܢ ܐܫܬܡܥܬ
ܠܝܘܪܒܝ ܡܠܟܐ ܗ̇ ܕܓܕܫܬ. ܐܬܘ ܘܟܡ ܡܠܟܐ ܐܠܝܢ
ܗܘܘ. ܘܡܫܬܐ ܥܒܪܘ ܠܟܠ ܦܢܝܢ ܐܬܪܘܬܐ ܠܡܫܬܐܠܘ
ܘܠܡܒܟܐ. ܐܦ ܐܬܟܢܫܝܢ ܕܝܪܬܐ ܘܠܐ ܐܫܬܟܚܬ.
ܘܟܬܪ ܘܠܠ ܢܡܘܣܬܐ ܐܬܟܢܝܫܐ ܡܠܟܐ ܡܢ ܒܗܘܬܗ.
ܡܛܠ ܕܐܫܬܘܕܝ ܕܒܡ ܐܠܗܐ ܐܪܠܬ ܠܡܦܠܝܢ ܀ ܗ̇ܘ ܕܝܢ
ܐܠܟܣܢܕܪܝܐ ܟܕ ܗ̇ܘ ܒܡܕܒܪܐ ܕܐܣܩܝܛܐ ܐܟܣܢܝܐ

(1—1) B ܠ̈ ܐ̈ ܒ̈   2) B ܒܩ̈ܠܐ   3) *sic.*
4) Mss. ܟܠ

ܐܬܥܒܕܘ ܗܘܘ ܣܢ̈ܝܕܐ ܠܒܝܬܐ ܕܘܪܝܡܐ ܐܡܝܪܐ. ܘܟܕ ܐܫܬܘܬܦܘ ܒܕܒܚܬܐ ܪܐܙܢܝܬܐ. ܫܘܕܒ ܐܝܟ ܡܫܝܚܐ ܠܦ̈ܠܚܐ ܬܫܡܫܬܗ ܕܝܘܚܢܢ ܐܘܢܘܡܣܐ[1]) ܘܟܕ ܦܩܕܘ ܘܐܬܐ ܡܕܒܪܢܗܘܢ. ܐܪܡܝ ܠܒܘܫܗ ܩܕܡ ܪ̈ܓܠܝܗܘܢ ܕܫܒ̈ܝܐ. ܟܕ ܕܬܡܢ ܗ̈ܘܝ ܣܦ̈ܩܬܗ ܥܠܘܬܐ. ܘܪܐܬ ܗܘܐ ܡܢ ܘܠܒܬܐ ܕܠܡܐ ܬܬܝܕܥ ܠܗܘܢ ܕܡܢ ܗܘ ([2]ܘܡܢܐ ܗܝ[2]). ܘܟܕ ܥܠܘ ܠܒܝܬܗ ܘܩܪܒܘܗ ܡܠܠܘ ܠܗ̇ ܡ̈ܠܐ ܕܡܪܬܝܢܘܬܐ. ܘܐܠܦܘܗ̇ ܕܐܝܟܢܐ ܬܕܒܪ[3]) ܗܠܝܢ ܕܠܗ̇. ܢܗܒܘ ܠܗ̇ ܕܝܢ ܐܦ ܩܠܝܬܐ ܦܪܝܫܬܐ. ܘܦܩܕܘ ܗܘܘ ܠܐܢܫ ܫܒܩܐ ܚܕ ܠܚܕ ܕܡܩܪܒ ܗܘܐ ܠܗ̇. ܕܫܒܩ ܠܟ ܠܗܘܝܢ ܗܢܐ ܐܘܢܘܡܣܐ. ܘܢܗܘܐ ܠܟ ܠܒܪܐ. ܘܢܬܗܕܪܐ ܒܫܘܬܦܘܬܟ ܒܘܠܦܢܐ ܕܡܬܒܥܐ ܘܒܦܠܣܐ ܕܐܚܝܕ ܒܝܬܟ. ܗܝܕܝܢ ܡܫܝܕܐ ܫܒܩܐ ܗܘ ܢܫܒܩܗ̇ ܠܟܬܗ ܘܫܘܝ ܠܗ̇ ܩܠܝܬܐ. ܘܝܬܒܬ ܒܝܢܬܗܘܢ ܘܐܫܬܘܬܦܬܗܘܢ ܦܠܣܬ ܚܝ̈ܝܗ̇ ܒܕܘܒܪ̈ܐ ܘܒܥܡܠ̈ܐ ⁘ ܒܕܡܐ ܠܡܪܒܐ ܗܠܝܢ ܕܚܘܦܝܗ̇ ܘܡܐܬܝܬܗ̇ ܠܡܕܒܪܐ ⁘ ܡܫܡܫܢܘܬܐ ܕܝܢ ܗ̇ܝ ܕܠܗ̇ ܡܫܡܫܢܐ ܗܘܬ. ܟܕ ܗ̇ܝ ܒܝܬ ܡܠܦܢܘܬܐ: ܟܕ ܒܒܪܘ ܘܕܡܘ̈ܬܐ ܗ̇ܢܘܢ ܕܬܫܡܫܬ ܠܗ̇ ܡܢ ܡܟܠܘܬܐ ܕܠܘܬܗ̇: ܘܦܢܝܬ ܟܠܬ[4]) ܠܘܬ ܡܫܪܘܬܗ̇ ܘܪܕܘܠܐ ܕܬܫܡܫܬܗ̇: ܘܫܢܝܬ ܕܡܢ ܒܪܘ ܠܒܝܬܗ̇ ܐܠܐܝܪܢܐ: ([5]ܘܡܐܪ̈ܐ ܘܠܒܘܫܐ[5]) ܗ̇ܘ ܡܠܒܝܫܐ[6]) ܕܗܝܡܢܝܢ ܠܣܦܪ

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1) C ܐܘܢܘܣܣܐ (2—2) B < 3) B ܬܬܕܒܪ

4) B ܘܟܠܬ (5—5) so B; the other Mss. ″ܘܡܣ ″ܘܠ

6) B ܡܠܒ̈ܫܐ

ܠܡܣ̈ܟܢܐ ܬܫܒܘܪ. ܟܕ ܫܡܥ ܗܘܐ ܕܓܒܪܐ ܗܘ̇. ܡܛܠ
ܐܫܬܡܫܗ̇ ܠܓܒܪܐ ܘܡܫܡܠܝܢܐ ܕܦܪ̈ܨܘܦܗ̇ ܕܐܢܫܟ[1]
ܗܘܐ ܘܐܘܟܡ. ܘܗܟܢܐ ܗܘ̣ ܠܘܬܗ ܐܡܪܬ ܒܡܫܠܡܢܐ
ܠܓܒܪܐ. ܕܡܢ ܩܘܣܛܢܛܝܢܘܦܘܠܝܣ. ܐܒܘܢ ܐܬܐ ܒܒܕܐ
ܕܠܒܘܢ. ܘܠܡܬܠܡܕܘ ܠܡܪܝܡܬܘܢ. ܐܝܟ ܗܘܐ ܕܠܐܠܗܐ
ܘܠܒܘܢ ܐܝܬ ܡܬܠܒܝܢܘܬܐ. ܘܗܘ ܡܫܝܚܐ ܠܘܬܗ̇ ܐܡܪ.
ܡܢܐ ܠܟ ܐܚܬܘܗܝ ܫܡܥܐ. ܘܗܘ ܠܘܬܗ ܐܡܪܬ ܕܗܘܝܢ
ܐܘܢܣܝܡܐ[2] ܒܓܠܝܢܐ ܕܡܢ ܒܒܕܐ ܐܢܬ. ܘܬܘܢܝܬ
ܫܘܒܒܕܐ ܕܐܢܐ ܪ̈ܒܐ ܘܕܝܒܐ ܒܝܬ ܙ̈ܘܡܝܢܐ ܡܬܠܒܫ
ܗܘܝܬ. ܘܠܗ ܗܠܝܢ ܕܒܒܕܘܬܐ ܦ̇ܠܚ ܗܘܝܬ. ܘܟܕ ܕܝܢ
ܫܒܩ ܒܥܠܡܐ ܚܙܘܪܐ ܒܒܕ ܠܝ. ܘܟܕ ܕܒܩܫ ܗܘܝܬ
ܡܪܐ: ܫܬܪ ܡܢ ܒܠܒܕ. ܠܐܠܗܐ ܒܥܝܬ ܕܐܫܦܪ.
ܘܡܛܠ ܕܝܠܝ ܐܠܗܐ ܠܐܫܬܡܥܐ ܘܕܝܢܐ ܦ̇ܠܚܬ.
ܪ̈ܚܡܬܐ ܕܝܢ ܕܠܐ ܫܦܝܪ ܐܝܬ ܗܘܐ ܠܝ ܠܡܫܝܐ ܠܡܕܝ̈ܢܐ
ܕܒܡܕܒܪܐ ܗܢܐ ܡܬܒܢܝܢ. ܘܫܢ̈ܝܗܘܢ ܠܐܠܗܐ
ܡܫܡܫܝܢ: ܘܠܘܬܗܘܢ ܙܪܒܢܐ ܕܫܢ̈ܝ ܐܫܠܡ. ܘܟܠ ܐܦ̈ܝ
ܗܕܐ ܠܘܬܗܘܢ ܗܢܐ ܐܘܪܗܬ ܠܡܐܬܝܬܐ܀ ܗܕܝܢ ܐܡܪ
ܠܘܬܗ ܡܫܝܚܐ ܗ̇ܘ. ܫܦܝܪ ܐܒܘܢ ܗܘܬ ܡܐܬܝܬܘܢ.
ܬܒ ܢܘܫ ܗܪܟܐ ܢܘܡܢܐ. ܘܠܡܢܝܚܪ ܕܐܚܘܬܗܘܢ
ܫܕܒܒܐ[3] ܒܝܕܐ ܐܝܬ ܠܡܫܝ̈ܢܐ ܕܠܗܪܟܐ ܢܬܘܒܘܢ.
ܡܛܠ ܗ̇ܢ ܕܒܕܝܘܬܐ ܐܠܗܝܬܐ ܢܬܬܒܘܢ. ܘܟܕ ܕܝܢ
ܗܘܐ ܨܦܪܐ ܕܗܘܡܢܐ ܕܫܕܒܒܐ ܒܒܕܝܐ ܕܬܠܬ ܫܥ̈ܝܢ.

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1) B ܕܐܢܫ 2) B ܐܘܢܣܝܡܐ 3) B <

ܡܪܝ̱ ܝܫܘܥ ܡܫܝܚܐ: ܗܘ̇ ܚܝ̈ܐ ܘܦܘܪܩܢܐ ܕܕܢܚ ܠܢ:
ܗܘ̇ ܕܐܬܐ ܠܡܚܒܒܐ(1) ܠܐܒܗ̈ܬܐ: ܘܦܪܩܐ ܠܥܠܡ ܕܐܒܝܕ
ܠܐܢܘ̇ܫܐ ܕܒܕ̈ܪܐ: ܗܘ̇ ܕܡܕܒܪܬ ܠܡܕܒܪ̈ܢܝܢ ܠܐܢܘܫܐ
ܕܠܥܠܡ. ܐܬܦܢܝ ܥܠ ܐܒܝܕܘܬܝ، ܕܠܟ ܡܪܝ، ܒܥܝܬ. ܘܡܕܒܪ
ܒܡܫܝܚܘܬܟ ܠܐܢܘܫܘܬܟ ܕܚܝ̈ܐ. ܕܠܟ ܒܠܫܢܘܬܟ ܪ̇ܚܡܬ
ܢܦܫܝ. ܘܬܪܘܨ ܐܘܪ̈ܚܝ ܒܐܘܪܚܐ ܕܫܠܡܐ. ܘܡܫܠܝܢ
ܠܡܐܢܐ ܕܠܝܟ ܓܒܐ. ܕܐܝܬ ܗܘ̣ ܫܒܝܪ، ܪܒܐ
ܘܬܘܒܠܝܢ ܕܡܢ ܓܠܝܘܬ،. ܡܛܠ ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.
ܘܟܕ ܫܠܡܬ ܨܠܘܬܗ̇(2) ܘܬܫܡܫܬ(3) ܢܦܫܗ̇ ܒܪܘܫܡܐ
ܘܙܝܢܐ. ܪܕܬ(4) ܒܐܘܪܚܐ ܕܡܕܒܪܐ. ܟܕ ܨܠܘܬܐ
ܐܡܝܢܬܐ ܒܦܘܡܗ̇. ܘܟܕ ܪܕܬ، ܘܫܡ̈ܫܬܐ ܬܠܬܐ. ܡܛܝܒܬ
ܠܕܝܪܐ ܗ̇ܝ، ܕܫܡܫܐ ܒܗܠܝܢ ܘܡܕܒܪܢ̈ܝܬܐ ܕܡܕܒܪܐ.
ܕܐܬܝܬܗ̇ ܕܐܒܐ ܡܩܪܝܣ. ܘܫܡܐ ܕܝܢ ܐܬܘܬܗ، ܗܘܐ
ܕܫܒܬܐ. ܘܟܕ ܒܥܪܬ ܒܝܢܬ ܘܠ̈ܝܬܐ ܠܐܝܟ ܠܐ ܚܙܬ
ܡܢ ܚܝ̈ܬܐ ܠܒܪ ܡܢ ܬܪܥܐ ܕܩܠܝܬܗ. ܘܠܡܩܫ ܥܠ
ܬܪܥܐ ܠܐ ܐܡܪܚܬ. ܐܠܐ ܟܕ ܡܬܒܪܐ ܕܕܠܡܐ
ܠܐܝܟ ܬܫܒܘܚ. ܠܒܕܬܐ ܗ̇ܝ، ܕܠܗ̇ ܡܬܒܪܝܢ ܗܘܘ ܡܛܠܬ.
ܘܟܕ ܥܠܬ، ܠܡܛܠܘ. ܚܙܬ، ܠܡܫܝܚܐ ܕܬܡܢ ܐܡܝܢ ܗܘܐ
ܡܕܝܢ. ܘܟܕ ܫܠܡܬ ܨܠܘܬܗ̇. ܘܡܫܝܢܗ ܐܬܒܪܬ ܥܡܗ
ܠܗ̇ ܕܬܬܒܝܢ. ܐܡܪ ܕܝܢ ܠܗ̇ܘܬܗ̇. ܕܡܢ ܐܝܟܐ ܐܝܟܐ ܐܒܐ
ܐܬܬܝ، ܕܢܠܬ ܐܠܗܐ ܕܒܟܝ. ܘܡܫܝܚܐ ܗ̣ܝ، ܒܠܬܐ ܕܠܡ

1) B ܕܢܒܒܐ   2) B + ܘܬܫܡܫܬ ܒܒܥܘܬܗ̇   3) B without ܘ   4) B ܘܪܕܬ

ܩ̈ܕܡܝܢ. ܘܐܝܬ ܕܫܢܐ ܠܬܠܬܐ ܐܘ ܠܐܪܒܥܐ. ܕܒܥ̈ܪܐ
ܕܝܢ ܡܢܗܘܢ ܫܢܐ ܠܒܥܬܐ ܙܒܢܝܢ. ܬܪܝܨܘܬܗܘܢ ܕܝܢ
ܐܝܬ ܕܠܫܡܫܐ ܡܢܒܥܐ[1] ܚܡ ܕܢ̈ܬܐ. ܘܐܝܬ ܕܒܡ ܠܝܡܡܐ
ܢܘܦܐ[2] ܕܡܒܥܒܥ. ܐܚܪ̈ܢܐ ܕܝܢ ܬܘܒ ܒܣܒܥܐ ܐܝܟ
ܫܘ̈ܬܐ ܙ̈ܒܢܝܢ. ܕܗܢܐ ܕܝܢ ܕܒܥܘܪ، ܡܒܥܒܪܐ ܦܩܢܐ
ܡܬܘܪܝܐ ܕܐܒܥܐ ܡܘܪܣܣ. ܕܒܘܫܝܐ ܕܫܝܢ̈ܐ
ܕܬܘܬܝܬܗ̇[3] ܡܠܒܫܝܢ (4ܐܝܟܢܐ ܕܐܡܪܝܢ. ܠܒ̈ܘܫܐ[4]
ܡܢܝܢܗܘܢ[5] ܠܬܠܬܐ ܐܠܦܝܢ. ܡܛܠ ܕܝܢ ܕܫܐܠܬ ܥܠ
ܫܘܒܗܘܢ ܕܠܘܬ ܐܒܫܢ̈ܐ: ܬܒ ܘܒܥܝܢ ܘܐܠܗܐ ܗܘ
ܫܘܒܗܘܢ. ܡܛܠܐ ܕܝܢ ܕܒܥܒܠ ܥܘ̈ܡܩܗܘܢ ܠܐ ܐܬܚܫܘ،
ܒܦ̈ܪܘܦܣܗܘܢ ܒܢܝܬܗܘܢ ܠܡܒܥܪ ܠܐ ܫܟܝܚ ܥܒܝܕܝܢ.
ܘܐܦܠܐ ܠܐܝܬܘܬܐ ܕܢܫܝܐ[6] ܫܕ ܡܢܗܘܢ ܢ̇ܦܩ ܗܘ
ܠܗ ܀ ܟܕ ܗܠܝܢ ܕܝܢ ܥܒܕܬ ܡܢ ܫܢܝܐ ܗ̇ܘ: ܦܢܬ
ܥܠܬܗ ܕܐܝܕܐ ܗ̣ܝ ܐܘܪܚܐ ܕܠܡܕܒܪܐ ܡܕܝܢܬܐ
ܠܐܝܢܐ. ܘܟܕ ܥܘܕܪܢܗ̇ ܐܘܪܚܐ. ܫܡܥܬ ܘܕܡܟܗܘܢ،
ܡܠܐܘܢܝܐ[7] ܘܫܡܥܬ ܡܢܗ ܠ̰ܓܘܬܐ. ܘܦܪܫ ܟܠܗܕ ܠܘܬ
ܦܢܝܬܐ ܗ̇ܝ، ܕܢ̰ܓܒܐ ܗܘܐ. ܟܕ ܠܐ ܐܫܬܘܕܥ ܕܐܝܢܘ
ܦܠܚܣܐ ܕܟܢܝܢܗ̇: ܐܦܠܐ ܚܘܒ ܥܠ ܗܕܐ. ܟܕ ܕܝܢ
ܐܟܒܪ ܡܢܝܗ̇ (8ܘܗܘܐ ܠܐ ܡܬܚܙܝܢܐ[8]: ܡܚܕܐ ܫܢܐ ܫܥܬ
ܒܘܪܟܐ (9ܠܡܓܠܝܘ ܘܕܡ ܐܠܗܐ[9]. ܘܗܠܝܢ ܐܡܪܬ.

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1) B < 2) B + ܒܢܝܢܐ 3) Reading of C; the other Mss. have ܕܬܘܬܝܬܗ (4—4) B ܗ̇ܘ 5) B + ܒܕܡܐ 6) B + ܠܗ ܗܘ 7) B ܒܘܪܟܐ (8—8) B < (9—9) B ܡ″ ܐ″ ܠ″

ܠܐܠܟܣܢܕܪܝܐ. ܘܟܪܟܬ ܒܕܘܟܝ̈ܬܐ[1] ܘܡܕܝ̈ܢܬܐ[2] ܕܒܗ̇.
ܒܥܕ̈ܬܐ ܘܒܕܝܪ̈ܬܐ. ܘܫܡܫܬ ܒܥܘܕܪܢܐ ܓܠܘܬܢܝܐ ܡܢ
ܗ̇ܢܘܢ ܕܒܗܘܢ ܦܐܝܐܝܬ ܘܡܝܬܪܐܝܬ ܡܫܡܫܝܢ ܠܐܠܗܐ.:
ܟܕ ܕܝܢ ܥܒܪܬ ܒܡܕܒܪܝܬܐ ܕܬܒܐܝܕܐ ܗܘܝܬ: ܚܙܝܬ
ܠܚܣܝܐ ܚܕ ܣܒܐ ܐܒܐ ܡܬܩܪܐ ܡܢ ܗ̇ܢܘܢ ܕܡܕܒܪܝܐ.
ܘܟܕ ܥܡܗ ܐܬܒܝܢܬ ܒܡܠܬܐ: ܠܘܩܕܡ ܢܨܒܐ[3]
ܕܬܐܠܦ ܡܢܗ: ܕܐܝܟܢܐ ܐܝܬܘܗܝ, ܘܕܘܒܪܗܘܢ ܕܚܣܝ̈ܕܐ
ܕܡܕܒܪܝܐ. ܘܐܦ ܚܘܣܚܣܝܢ ܠܘܬ ܗ̇ܝ ܕܒܥܘܒܘܬ
ܡܕܒܪܝܐ ܕܒܗܘܢ ܢܡܠܠ ܠܐܟܣܢܝ̈ܐ ܘܕܐܝܟܐ
ܕܘܟܬܐ ܐܘ ܕܝܪܐ ܕܟܢܘܫ, ܡܠܠܬܐ ܕܠܡܕܒܪܝܐ ܦܠܓܐ
ܒܐܝܕ ܠܘܩܕܡ. ܘܠܘܬܗ̇ ܡܢ ܐܡܪ̇ ܚܣܝܕܐ ܗ̇ܘ.
ܕܕܘܒܪܗܘܢ ܡܢ ܐܝܬܘܗܝ, ܕܟܠ ܚܕ ܚܣܝܕܐܝܬ ܘܕܠܝܐܝܬ
ܡܕܒܪ. ܘܡܠܝܢ ܕܦܘܠܚܢܐ ܘܕܝܪܐ ܡܫܬܠܡܐ ܒܟܠ
ܒܐܘܪܚܗ ܥܠܝܕ[4]. ܟܕ ܥܠܝܗ̇ ܢܣܒܬܐ ܡܫܡܫܝܢ ܡܢ
ܕܠܡܦܩ[5] ܡܢ ܥܠܝܗܘܢ. ܠܢܡܘܣܐ ܕܝܢ ܕܡܬܒܥܝܐ ܒܟܕܝܢܐ
ܕܘܦܪܣ ܘܦܪܘܫܐ ܘܕܝܪܐ[6]: ܠܟܪܝܬܐ ܕܡܬܩܪܝܐ ܡܠܝܬܐ
ܗܫܐ ܐܘܠܝܢ. ܘܟܪ̈ܐܙܐ ܐܠܗ̈ܝܐ ܡܫܬܘܬܦܝܢ. ܚܕܚܕܝ̈ܐ
ܕܝܢ ܡܢܗܘܢ ܐܝܬ ܕܦ̈ܪܝܫܘܢ ܒܚ̈ܫܝܘܬܗܘܢ ܡܫܬܦܝܢ.
ܕܠܐ ܠܐܢܫ ܚܙܝܢ ܐܘ ܕܡܢ ܐܢܫ ܢܬܚܙܘܢ. ܢܦܫܐ ܕܝܢ
ܕܟܠܢܫ[7] ܐܝܟ ܕܨܒܐ[6] ܘܡܫܬܡܫܝܢ[8]. ܐܝܬ ܕܝܢ ܕܚܕܐ ܠܬܪܝܢ

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1) B + ܩܘܪ̈ܝܐܬܐ 2) B ″ܘܡ 3) After this word the scribe of A inserted ܡܫܬܐܠܐ ܠܗ. These words are also found in the other Mss. with the exception of C. 4) B ܚܕ 5) B ܕܠܡܦܠ 6) B < 7) B ܟܠܚܕ; the other Mss. ܟܠܢܫ 8) B ܕܡܫܬܡܫܝܢ

ܠܪ̈ܘܡܝܐ ܡܢ ܡܕܝܢܬܐ. ܟܕ ܓܠܘܬܐ ܐܡܝܢܬܐ ܒܦܘܡܗ̇
ܘܪ̈ܡܫܐ ܒܝܬ̈ܡܘܗ̇ ܘܡܠܠܝܢ ܡܓܠܝܐ ܗܘܬ ܘܐܡܪܐ.
ܐܠܗܐ ܗ̇ܘ ܕܕܒܪܬ ܠܦܪ̈ܝܫܐ ܘܡܗܕܝܬ ܐܢܘܢ ܒܐܘܪܚܝܢ
ܕܠܥܠܡ. ܘܗܘܝܬ ܒܕܡܘܬܗܘܢ ܒܟܠܗܘܢ ܘܠܐ ܫܒܩܬ
ܐܢܘܢ ܡܬܘܡ. ܗܕܝܢ[1] ܒܐܘܪܚܐ ܗܕܐ ܘܬܪܘܨ ܪ̈ܓܠܝ
ܒܐܘܪܚܐ ܕܫܠܡܐ: ܘܡܒܟܝܢ ܠܐܬܪܐ ܗ̇ܘ ܕܓܒܝܐ
ܐܢܐ. ܕܐܚܝܐ ܘܐܬܚܝܐ ܠܦܪ̈ܝܫܝܟ ܘܒܗܘܢ ܐܦܠܘܫ
ܠܝ ܘܦܘܪܫܘܬܐ ܘܐܘܕܐ ܠܝ ܠܥܠܡ ܥܠܡܝܢ܀ ܟܕ ܫܬ
ܕܝܢ ܕܐܝܟ ܡܕܒܪܢܘܬܐ ܐܠܗܝܬܐ [2]ܒܗ ܒܟܕܒܐ[2]
ܦܫܝܛܘܬܐ ܐܬܦܠܓܬ[3] ܕܡܫܒܚܐ ܗܘܬ ܠܘܬ ܦܫܝܛܘܬܐ
[4]ܡܓܪܝܬܐ ܠܐܠܟܣܢܕܪܝܐ[4]. ܠܐܬܪܐ ܗ̇ܘ ܕܠܗ ܪ̈ܓܒܐ
ܗܘܬ ܠܡܫܝܚ. ܘܟܕ ܫܐܠܬ ܠܗܠܝܢ ܕܬܡܢ ܘܐܝܟ ܡܩܒܪܗ̇
ܐܫܟܚܬ: ܢܡܟܬ ܐܓܪܐ ܘܫܠܡܬ ܠܦܫܝܛܘܬܐ. ܘܠܐ ܐܝܟ
ܐܫܬܘܕܥ ܡܢ ܗ̇ܢܘܢ ܕܫܝܘ. ܕܐܢ ܠܒܪܐ ܗ̇ܝ[5] ܐܘ
ܐܢܬܬܐ. ܡܛܠ ܕܡܫܝܚܐ ܗܘܬ ܒܢܟܐܝܬ ܘܒܟܦܐܝܬ
ܒܠܒܘܫܐ ܗ̇ܘ ܒܢܒܐ ܕܕܝܪܝܘܬܐ. ܘܒܡܕܝܢܬܐ[6]
ܦܠ̈ܛܝܐ ܐܝܬ ܗܘܐ ܕܐܝܟ ܗܠܝܢ ܕܕܝܪ̈ܐ ܘܕܝܪ̈ܝܬܐ.
ܘܦܩܪܘ ܗ̇ܢܘܢ ܕܫܝܘ ܕܐܝܟ ܫܒܪܐ ܕܐܚܝܕ̈ܝܐ ܐܦ ܗ̇ܝ܀
ܟܕ ܕܝܢ ܪܕܬ ܦܫܝܛܘܬܐ ܗ̇ܝ: ܘܒܪ̈ܘܡܬܐ ܠܒܘܪ̈ܐ ܦܫܩܬ
ܠܐܬܪܐ ܗ̇ܘ ܕܡܓܪܝܢ. ܘܟܕ ܡܢ ܦܫܝܛܘܬܐ ܢܦܩܬ ܒܠܬ

1) Page ܝܛ, line 4 has the correct form ܗܕܝܢ (2—2) B ܘܐܬܦܠܓܬ 3) B < (4—4) B ܕܐܠܟܣܢܕܪܝܐ ܘܡܓܪܝܢ 5) B has this word after ܐܢܬܬܐ 6) B ܡܛܠ ܕܒܡܕܝܢܬ ܡܠܟܘܬܐ

ܐܘ ܢܬܪ. ܘܬܦܪܓܠܝܗ̇ ܡܢ ܡܠܬܐ ܕܠܘܬܗ̇. ܘܟܕ
ܓܕܝܐ ܘܬܟܒܕ ܡܪܕܝܬܐ ܠܪܘܚܐ ܫܓܝܐܐ ܬܫܡܫܢ:
ܘܕܢ ܕܬܬܟܒܐ ܘܠܝܬܝܗ̇. ܠܗܢܐ ܕܝܢ ܕܘܟܪܐ ܟܒܕܬ
ܠܘܒܕܐ ܕܚܝܬܐ ܫܪܐ. ܟܕ ܐܡܪܐ ܗܘܬ ܠܡܫܡܫܢܘܬܗ̇.
ܕܡܢ ܚܘܒܐ ܗܘܝܐ ܘܒܕܡܐ ܠܚܘܒܐ ܕܐܪܟܒܐ ܠܘܬ
ܬܪܒܐ ܠܐ ܬܬܘܪܒܝܢ ܘܒܬܪ ܩܠܝܠ ܒܕܡܐ ܠܚܫܘܟܐ.
ܘܬܘܒ. ܒܕܡܐ ܠܟܘܟܒܐ ܀ ܟܕ ܕܝܢ ܡܛܠ. ܗܘܡܐ ܘܐܬܦܠܓܬ
ܠܚܣܝܘ: ܐܡܪܬ ܠܘܬ ܡܫܡܫܢܘܬܗ̇ ܒܗܝܐܝܬ. ܗܒܝ (1
ܗܘܝܐ ܕܚܝܪܐ ܘܠܐ ܘܟܝ ܠܝ ܟܡ ܒܡܬܢܐ ܫܪܐ ܕܗܒܪܐ
ܘܦܠܓܐ. ܘܒܦܠܓܘܬܐ ܕܐܝܬ ܠܗ̇ ܒܗ̇ ܒܗܝܘܬܐ ܟܕ ܠܐ
ܐܢܫ ܐܝܬ ܗܘ̇ ܕܢܛܪܐ ܐܘ ܢܛܪ: ܡܛܠ ܕܝܓܒܐ ܐܢܐ
ܕܐܬܠܝܗܘܝ (2 ܠܚܝܬܐ ܦܠܝܬܐ ܕܢܛܪܬܐ ܗ̇ܝ ܕܠܘܬܝ (3
ܚܐܠܐ. ܟܕ ܢܛܪܐ ܐܢܐ ܠܗ̇ ܒܪܓܠܝܬܐ ܘܡܦܪܣܝܬܐ.
ܘܟܕ ܩܒܠܬ ܡܫܡܫܢܘܬܐ ܠܕܝܢܐ. ܒܠܡܕܝܢ ܫܒܪܬ ܐܝܟ
ܒܦܘܪܣܗ̇. ܘܒܬܪ ܩ̈ܡܬܐ ܐܡܪܬ ܠܘܬܗ̇. ܕܦܘܫܝ
ܡܢ ܡܠܬܐ ܕܠܘܬܝ ܩ̈ܡܬܐ ܫܡܫܐ ܀ ܗܝܕܝܢ ܦܠܓܬܝ
ܢܦܫܗ̇ ܠܚܣܝܘ ܘܫܠܡܬ ܠܒܘܫܐ ܗܘ ܡܠܒܫܐ ܕܫܠܝܗ̇
ܘܠܒܫܬ ܠܒܘܬܢܐ ܕܗܒܪܐ. ܘܐܫܬܝܬ (4 ܠܦܠܓܐ.
ܘܐܬܦܠܓܬ ܠܒܪܘܢܐ (5 ܘܫܡܫܬ ܬܪܘܫܝܬܐ ܩܠܝܠ. ܘܡ̈ܢܐ
ܩܠܝܠ ܠܢܦܩܬܐ. ܘܢܦܩܬ ܒܒܪܢܐ ܕܝܓܪܐ ܟܕ ܠܐ ܐܢܫ
ܚܙܐ. ܘܐܬܬܝ ܠܗܦܪܝ ܡܒܐ. ܗܘ ܕܠܘ ܫܟܝ ܫܦܝܪ ܗܘܐ

1) B ܕܗܒܝ   2) B ܕܐܬܠܝܗܘܢ   3) A, B ܕܠܘܬ   4) B, C ܘܐܫܐܝܬ   5) B ܠܒܝܪܘܢܐ

ܐܝܟܢܐ (¹ܒܝܕ ܕܘܒܪܐ ܕܐܝܟ ܗܢܐ¹) ܚܝܬ ܙܒܢܐ
ܕܥܢ̈ܝܐ ܚܡܫ : ܒܪ ܡܦܘܩܡܐ ܐܡܢ̈ܝܐ ܕܫܢܐ²) ܠܬܪ̈ܝܢ
ܘܡܢ̈ܝܢ ܡܟܪܙܐ ܗܘܬ. ܡܥܒܫܬܐ ܕܝܢ ܕܥܢ̈ܝܗ̇ ܐܝܬܘܗܝ
ܗܘܐ ܗܘܝܢ³) ܕܥܢ̈ܝܐ ܒܣܦܪ ܘܫܡܥ⁴). ܐܡܪܬ ܕܙܒܢܐ
ܗܘ ܕܥܒܝܐ⁵) ܠܒܝܬ ܕܘܝܪܐ ܗܘ ܕܠܗ ܙܠܝܓܐ ܗܘܬ.
ܘܐܒܝܒܐ ܬܘܗܬܐ ܗܕܐ ܒܪ ܟܠܗܘܢ ܠܡܥܒܥܝܢܘܬܗ̇
ܡܬܝܚܐ ܗܘܬ: ܘܐܦ ܢܗܘܐ ܕܬܬܒܥܐ ܘܠܬܝܗ̇: ܟܠ
ܒܐܦ ܠܡܦܩܘܢ: ܘܒܒܥܬܗ̇ ܢܦܩܘܢ: ܘܠܒܝܬ ܦܪܘܣ
ܕܬܡܥܕ ܡܥܢܝܗܘܢ. ܐܠܐ ܡܥܢܐ ܡܬܦܢܝܢܐ. ܡܥܢܐ
ܡܦܪܣܝܐ. ܦܢܝܢܐ ܢܡܘܣܐ ܕܟܠܗܠ ܘܠܠ³) ܡܥܬܘܥܛ
ܠܡܬܝܚܐ ܕܢ̈ܘܡܬܐ. ܘܐܡܪܐ ܠܡܥܒܥܝܢܘܬܗ̇. ܕܢܘܡܐ
ܐܝܬ ܠܝ ܬܪܘܣܝܬܐ ܕܦܘܩܕܐ ܠܝ ܠܢܡܘܣܬܐ ܬܠܬܐ.
ܒܕܡܐ ܠܢܡܘܣܐ ܙܟܝܢܐ⁶) ܠܐ ܬܠܝܬܝܢ⁷) ܒܡܥܠܬܐ
ܕܠܘܬܝ: ܘܠܐ ܐܢܐ ܢܕܒ ܒܗܕܐ. ܘܐܠܐ ܡܢ ܒܕܘ
ܡܢܕܘܢ ܐܝܬܘܗܝ، ܠܒܝ ܡܢܝ. ܒܪܡ ܠܡܐܟܠܬܐ
ܕܡܬܗܘܢ ܠܒܝ ܠܥܣܩܘ ܠܘܬܝ، ܣܒܪ: ܘܣܝܐܬ ܠܘܬ
ܡܩܒܢܐ ܐܘܟܠ. ܘܐܢܫܘ ܕܐܒܗ̈ܬܐ ܢܐܠܘܢ. ܐܡܪܬ⁸)
ܐܝܟ⁸) ܒܕܐ ܕܝܢ، ܢܣܒܬ ܘܦܠܓܬ. ܒܢܝܐ ܗܘܬ ܕܝܢ
ܒܕܪ⁹) ܣܘܪܘܬܐ ܕܐܝܟ ܗܕܐ. ܕܐܡܪܬ، ܕܥܘܢܝܐ
ܕܬܒܒܪ ܡܦܠܓܐ. ܬܡܬܥܘ¹⁰) ܠܗ̇ ܦܘܡܬܐ ܚܣܝܢܐ

(1—1) B ܘܒܝܕ ܕܘܒܪ̈ܐ ܕܕܐܝܟ ܗܠܝܢ   2) E ܕܠܫܢܐ
3) B <   4) B + ܗܘܝܢ   5) B ܕܥܘܪܢܐ   6) B
ܙܟܝܬܐ   7) so B, C; the other Mss. ܬܠܝܬܝܢ   (8—8) B
ܐܡܪܬ، ܕܐܝܟ   9) B ܕܒܕܪ   10) B ܬܬܥܣܒ ܘܬܬܥܠ"

ܡܠܟܐ ܕܟܠܝܗ̇ ܢܡܘܣܝܢ ܗܘܐ ܐܫܬܠܛ: ܘܦܩܕܐ ܕܐܬܝܗܒ
ܠܗ: ܘܫܠܝܐ ܕܠܒܗ̇ ܕܐܬܡܣܟܠ: ܘܝܘܡ ܡܢ ܝܘܡ ܪܝܒܐ[1])
ܘܡܬܦܠܓܐ ܘܠܘܬ ܫܘܠܦܐ ܕܠܐ ܥܒܘܪ ܡܬܬܘܟܠܐ.
ܡܢܐ ܗ̇ܝ ܗܕܐ ܕܐܬܚܫܒܬܝ[2]) ܒܪܬܝ, ܐܡܪ ܗܘܐ. ܕܠܡܢܐ
ܒܝ ܒܘܪܗܢܐ ܡܕܡ ܠܟܝ ܐܝܬ: ܘܡܬܠܠ[3]) ܒܫܪܘܬܟܝ ܠܝ
ܠܐ ܓܢܒܐ ܐܝܬ, ܠܡܬܠܠܐ: ܐܘ ܚܫܐ ܡܕܡ ܕܒܠܒܐ
ܡܦܠܓ ܘܠܝ ܠܐ ܡܫܘܐ ܐܝܬ. ܒܪܝܪܐܝܬ ܕܐܘܠܝܢܐ
ܪܒܐ ܘܒܐܒܐ [4])ܝܗܒܐ ܐܝܬ,[4]) ܠܬܦܩܬܝ. ܒܡܟܐ ܕܠܒܝ
ܫܐܠܢ ܕܐܝܟܢ ܡܡܫܚܘܬܐ ܘܡܟܐܒܘܬܐ ܪ̈ܒܐ ܐܝܬ,
ܘܡܬܦܠܓܐ. ܗܝ ܕܝܢ ܠܬܘܗܘܢ ܐܡܪܐ ܗܘܬ. ܘܠܐ
ܒܡܕܡ ܬܫܝܢ[5]) ܐܘ ܐܟܐ ܕܠܝ. ܕܠܝܬ ܡܕܡ ܗ̇ܘ ܕܠܝ
ܡܫܝܢ[6]). ܐܦܠܐ ܒܐܒܐ ܕܠܝ ܡܒܝܡ. ܐܠܐ ܡܐܠܘܢ[7])
ܫܪܘܬܐ ܪܒܬܐ ܐܝܬ ܠܝ ܒܠܒܝ: ܒܡܟܐ ܕܐܝܬ[8]) ܠܝ
ܚܣܝܪ̈ܐ[9]) ܢܦܪ ܐܝܬ: ܘܒܫܝܢܐ ܡܬܒܣܡ ܐܝܬ. ܘܗܒܢܐ
ܟܕ ܟ̈ܠܝܐ ܗܠܝܢ ܠܘܒܒܐ ܟ̈ܠܝܐ ܗܘܬ ܠܗܘܢ ܀ ܟܕܐ
ܕܝܢ ܐܝܬ ܗܘܐ ܠܗ̇ ܕܟܕܝ ܡܫܡܫܢܝܬܐ ܒܪܬ ܒܢܝܗ̇
ܦܠܡܐ ܗܘܬ ܠܗ̇ ܬܘܩܦܢܝܬܐ ܡܢ ܒܢܝܬ ܡܠܟܘܬܐ.
ܡܐܢ̈ܬܐ ܘܦܛܝ̈ܬܐ ܕܟܠ ܫܘܠܦܢ̈. ܘܟܕ ܠܠܫܡܐ
ܠܝܘܡ ܢܣܒܐ ܗܘܬ: ܒܐܕ̈ܢܝ ܗ̇ܝ ܡܫܡܫܢܝܬܐ ܒܝܫܐܝܬ
ܠܘܬ ܡܣܒܢ̈ܐ ܡܫܕܪܐ ܗܘܬ ܡܐܢ̈ܬܐ ܗܠܝܢ ܕܢܪܒܐ.

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1) B ܕܕܝܒܐ 2) B ܕܐܬܚܫܒܬ ܠܟܝ 3) B without ܘ
(4—4) B ܝܗܒܬܝ, 5) B ܬܐܫܝܢ 6) B ܡܐܫܝܢ
7) B ܡܐܠܠܘܢ 8) B ܕܐܝܬܝܢ 9) B ܘܒܣܝܪ̈ܐ;
the other Mss. ܚܣܝܪ̈

ܒܡܦܩܢܐ ܡܠܟܝܐ ܠܡܕܒܪܢܘܬ ܡܕܒܪܐ ܗܘܬ܆
ܪܐܢܝܐܝܬ(1) ܗܠܝܢ ܕܕܘܟܪܐ ܕܕܝܪܘܬܐ ܫܦܝܪܐ ܗܘܬ
ܒܦܘ̈ܡܐ ܐܡܝ̈ܢܐ. ܟܕ ܒܝܘܡ ܡܢ ܪܡܫܐ ܠܪܡܫܐ
ܨܐܡܐ ܗܘܬ. ܘܚܕܐ ܠܬܪܝܢ ܝܘ̈ܡܝܢ܆ ܒܫܒ̈ܬܐ(2)
ܡܬܪ̈ܥܝܐ(2) ܘܒܡܘܬ̈ܒܐ ܐܡܝ̈ܢܐ ܕܬܫܡ̈ܫܬܐ. ܕܐܝܡܡܐ
ܘܕܠܠܝܐ. ܘܒܡܦܪ̈ܢܝܐ ܕܒܬ̈ܐ ܡܕ̈ܝܢܐ ܘܕܬܫܡ̈ܫܬܐ(3)
ܕܐܢܫ̈ܝܢ ܚܒܪ̈ܐ ܡܕ̈ܝܢܝܐ(3) ܘܡܕ̈ܝܢܝܬܐ. ܟܕ ܡܫܡܫܢܐ
ܗܘܬ ܠܡܣܟ̈ܢܐ ܕܫܘܒܪ̈ܢܐ ܕܦܘܠܚܢܐ ܕܡܕܡ ܫܦܝܪ
ܒܢܦܫܗ̇. ܕܫܘܒܚܐ ܐܡܪ ܐܢܐ ܒܫܝܐܝܬ ܬܒܥܕ.
ܘܠܕܘܝܪ̈ܐ(4) ܐܟܣ̈ܢܝܐ ܘܡܣܟ̈ܢܐ ܗܝ ܟܠܗ̇ ܠܡܫܒܠܘ.
ܪܚܝܩܐ ܗܘܬ ܕܝܢ ܫܟܝܪ ܕܠܡܕܒܪܐ ܗܘ ܕܒܡܨܪܝܢ
ܬܚܘܬܐ. ܘܟܕ ܫܡܥܬ ܕܬܡܢ ܚܣܝܕ̈ܐܝܬ ܡܬܟܢܫܝܢ ܕܝܪ̈ܝܐ
ܬܒܥܕ܀ ܒܝܕܐ ܕܝܢ ܐܝܬ ܗܘܐ ܠܡܠܟܐ ܘܠܡܠܟܬܐ
ܐܒܗ̈ܘܗ̇ ܕܚܕܐ ܠܚܫܟܐ ܘܗܕ̈ܪܝܢ ܠܒܣܪܐ
ܠܡܚܙܝܬܗ̇ ܕܢܚܬܘܢ. ܐܝܟ ܡܘܢܐ ܕܡܕܝܢܬܗ̇ ܐܬܬܫܝܡ
ܠܗܘܢ. ܟܕ ܠܐ ܢܣܒܐ ܗܘܬ ܗ̣ܝ ܠܗ̇ ܫܒܝܫܐܝܬ
ܠܚܝ̈ܢܐ ܕܥܡܗܘܢ(5). ܟܕ ܡܬܚܫܒܐ ܗܘܬ ܒܐܡܬܗ܆
ܘܐܫܡܥܐ ܕܢܦܫܘܬܐ ܘܕܒܢܦܫܘܬܐ ܥܠܐܝܬ(6) ܒܗܕܐ
ܡܛܠ ܦܘܪܫܐ ܚܒܝܒܐ ܗܘܬ܀ ܟܕ ܕܝܢ ܐܝܬ ܐܡܬܗ̇
ܠܚܙܬܗ̇ ܡܠܟܐ ܡܬܘܟܕ ܗܘܐ܆ ܘܡܬܒܥܐ ܗܘܐ
ܒܦܐܝܘܬ ܦܪܨܘܦܗ̇܆ ܕܡܢ ܚܙܬܐ ܗ̇ܝ܆ ܦܐܝܬܐ ܘܫܦܝܪܐ

1) E ܪܝܐܢܝܐܝܬ 2) C singular. (3—3) B < 4) B + ܐܡܪ ܐܢܐ 5) C, E, R ܕܠܘܬܗܘܢ, which is on the margin of A. 6) E ܥܝܠܐܝܬ

ܗܘܐ̈ ܠܗ ܕܝܢ ܡܠܦܢܘܬܐ ܕܝܘܠܦܢܐ ܘܕܪܘܫܐ ܠܟܠܐ. ܒ̈ܢܝܐ ܢܟܦ̈ܐ ܕܒܫܠܡܘܬ ܡܬܕܒܪܝܢ ܗ̄ܘܘ: ܕܝܪ̈ܝܬܐ ܐܡ̈ܪܝ ܐܢܐ ܕܠܗܘܬܗ ܐܡܪ̈ܝܢ ܗ̈ܠܝܢ ܗܘܘ. ܗܘ ܕܒܗ ܒܗܢܘܢ ܡܬܗܦܟܝܢ ܗܘܬ ܒܩܛܠܐ ܡܪ̈ܝܪܐ ܘܒܢܘܡ̈ܘܣܐ ܘܒܬܫܡ̈ܫܬܐ ܕܐܣܟܝܡܐ [1] ܕܠܗܘܢ ܕܬܘܒ ܫܡܥ ܒܠܚܘܕ ܪ̈ܥܝܢܐ ܗܘܬ. ܡܫܬܒܚܝܢ ܗܘܘ̈ ܠܗ ܕܝܢ ܒܠ ܠܐ ܫܢܝܐ ܕܐܢܫ̈ܝܢ ܡܪ̈ܝܪܐ ܘܒܫܬ̈ܠܡܬܐ ܒܢ̈ܝܬܐ ܕܐܒܗ̈ܝ ܢܦܫܗܘܢ ܠܐܠܗܐ ܘܐܬܡܨܝܪ̈ ܠܡܫܝܚܐ. ܘܐܬܡܫܚܘ ܦܓܪ̈ܐ [2] ܕܠܗܘܢ ܒܒܥܘܬܐ. ܘܬܘܪܬܐ ܥܠ ܐܒܗ̈ܬܐ ܡܪ̈ܝܪܐ ܗܠܝܢ ܕܡܫܒܚܪܐ ܕܫܦܝܪܝܢ ܗܘ ܕܡܫܬܡܗ ܕܗܘܦܟܝܢ. ܡܕܝܢܝܢ. ܒܗܘܢܗ ܕܝܢ ܒܠܗܘܢ ܒܫܘܝܘܬ ܡܦܢܝܐ ܗܘܬ. ܘܒܥܡܠܝܗܘܢ [3] ܠܒܝܫܐ ܕܢܚܫ ܡܫܘܫܐ ܗܘܬ ܕܢܦܫ. ܡܛܠ ܕܐܦ ܚܝܘܬܐ ܗܘܬ ܕܥܝܢܐ ܡܪ̈ܝܪܐ ܬܘܒ [4] ܒܠܥܘܗܝ: ܘܫܘܪܪܐ ܘܚܘܝܕܐ ܕܦܐܪ̈ܝܢ ܠܐܣܟܝܡܐ ܡܪ̈ܝܪܐ ܬܦܠܝܢ. ܐܠܐ [5] ܠܐ ܡܫܝܚܐ [6] ܗܘܬ ܕܗܕܪܐ ܠܐܝܠܐܝܬ ܬܫܒܘܪ. ܟܕ ܡܥܒܕܐ ܗܘܬ ܕܠܐ ܗܘܝܬܐ ܐܝܬܘܗܝ ܠܟܠܗܝܢ ܘܠܟܠܗܘܬܐ. ܕܗܘܢܐ ܡܛܠ ܬܬܚܫܒ ܠܡܫܒܪ. ܟܕ [7] ܡܫܡܫܝܢ [8] ܗܘܘ ܕܢܦܫܗܘܢ ܟܠ ܚܝܘܬܐ ܕܝܘܡܐ. ܘܟܠܗܘܢ ܡܢ ܒܬܪ ܡܬܗܦܟܝܢ ܗܘܘ ܠܗ ܚܠܘܠܐ ܘܒܢܝܢܐ ܕܗܘܢܗ. ܕܡܬܒܠܝܢ ܠܪ̈ܓܠܐ ܡܠܟܐ ܒܫܒܠܐ [9] ܕܡܬܕܪܝܢ. ܗܘ ܕܝܢ ܒܝܬ ܡܥܡܕܢܘܬܐ ܢܚܬܬ ܒܐܠܗܐ: ܒܗ

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1) B ܕܐܣܟܡܐ 2) B, E, R ܦܓܪܐ 3) B, C, R ܘܒܥܡܠܝܗܘܢ 4) B ܬܐܘܒ 5) In B only. 6) E ܡܫܝܚܐ 7) B ܟܕ 8) B ܕܡܫܡܫܝܢ 9) C ܒܫܒܠܐ

ܠܒܢܝܐ ܘܡܦܪܫ ܫܢ̈ܐ ܕܒܐܠܗܐ. ܗܘ ܕܫܘܐ ܒܡܗܝܡܢܘܬܐ
ܘܒܪܝܫܝܬ ܡܫܝܚܐ ܠܒܢܝܐ ܘܪܒܐ ܘܡܣܦܠܦܠܢܘܗܝ(1:
ܡܬܚܫܒ ܗܘܐ ܕܝܢ ܘܦܠܓ ܢܐܫ. ܒܕܠܐ ܐܝܬ ܗܘܐ
ܠܗ ܒܪܐ ܗܘ ܕܠܟܘܪܣܝܐ ܕܡܠܟܘܬܐ ܒܬܪ̇. ܕܢܩܒܠ ܡܢ
ܒܬܪܗ. ܘܟܕ ܠܗܕܐ ܪܢܐ ܗܘܐ ܠܘܬ ܐܠܗܐ ܡܬܟܫܦ
ܗܘܐ ܒܒܥܘܬܐ(2 ܘܬܟܫܦܬܐ(3. ܘܠܘܬ ܐܢܫ̈ܝܢ ܗ̇ܘܝܢ
ܕܥܐܝܢ ܡܕܝܢܐܝܬ ܒܟܦܪ̈ܐ ܘܒܡܕܒܪ̈ܐ ܘܒܕܝܪ̈ܬܐ. ܥܠܝܢ
ܗܘܐ ܒܗ ܡܦܝܣ ܕܗܕܐ ܢܒܥܘܢ ܡܢ ܡܪܝܐ ܘܬܬܝܗܒ
ܠܗ. ܒܕܫܦܪ ܡܗܝܡܢܝܢ ܗܘܐ ܥܡ ܫܒܪܐ ܕܡܠܠ
ܦܐܪܗܣܝܐ(4 ܕܐܝܬ ܠܗܘܢ ܠܘܬ ܐܠܗܐ. ܒܠܚܘܕ ܡܙܝܢ
ܠܡܣܒ ܡܢ ܡܪܝܐ ܗܘ ܙܪܥ ܒܢ̈ܝܐ ܀ ܒܬܪ ܕܝܢ ܙܒܢܐ
ܠܐ ܣܓܝ ܕܡܠܟܘܬܗ. ܐܬܝܠܕܬ ܠܗ ܒܪܬܐ ܐܝܕܐ
ܕܥܠܝܗ̇ ܐܝܬܝܗ̇ ܬܫܒܘܚܬ. ܗܝ ܕܫܪܝܪܐܝܬ ܦܐܪܐ
ܐܝܬܝܗ̇(5 ܕܝܠܘܬܐ ܕܒܝ̈ܫܐ. ܘܦܘܪ̈ܩܢܐ ܕܒܢ̈ܝܐ
ܒܗܢ̈ܝܢܐ ܕܡܢ ܗܘ. ܘܟܕ ܕܝܢ ܒܪܘܫܡܐ ܡܙܝܢܐ
ܕܡܠܐܟܐ ܐܠܗܝܐ ܕܡܒܣܪܢܘܬܐ ܐܬܡܙܝܬ: ܐܠܐܪܝܐ
ܠܗ ܫܡܥܗܘ(6. ܒܬܪܝܬܐ ܕܝܢ ܕܦܐܝܐ ܠܒܢ̈ܝܐ ܕܐܒܗ̈ܐ
ܡܗܝ̈ܡܢܐ ܡܫܡܫܢܘܬܐ ܗܘܬ. ܢܫܝܢ ܗܘܐ ܕܝܢ ܥܠܝܗ̇
ܠܒܘܬܐ ܫܡܝܫܬܐ. ܫܒܝܚܐ ܗܘܬ ܠܗ ܕܝܢ ܡܫܒܚܘܬܐ
ܘܡܫܝܚܘܬܐ ܦܓܪܢܝܬܐ. ܘܠܥܒܢܐ ܕܚ̈ܝܒܐ ܘܩܪ̈ܝܐ
ܘܠܠܐܝܬ ܘܩܝܬ. ܘܡܣܒܪܬܐ ܦܓܪܢܝܬ ܐܬܬܪܬܝ. ܗܘܝ̈ܢ

1) B + ܡܠܟܐ 2) B < 3) B without ܘ 4) B ܦܐܪܪܗܣܝܐ 5) E ܗܘܬ; D, R + ܗܘܬ; in A, B, C, E there follows ܪܐܫܝܬ 6) B ܫܡܥܗ

ܡܫܡܠܝܐ ܕܬܠܡܝܕܘܬܐ ܕܡܫܝܚܐ. ܘܕܐܝܟܢܐ ܒܬ̈ܡܠܐ
ܪܘܪ̈ܒܐ ܚ̇ܝܘ: ܘܒܢܘ̈ܡܐ ܐܡ̈ܕܝܢܐ ܘܡܬ̈ܪܝܢܐ ܢܡܘܣܝܘ:
ܘܒܚܝܪܘܬܐ ܕܠܟܠ ܡܢ ܫܠܝܐ ܐܬܒܢܝܘ. ܘܒܦܘܠܚܢܐ
ܕܬܫ̈ܡܫܬܐ ܡܗܝܪ̈ܬܐ ܘܪܗܝܛܬ ܠܐܠܗܐ. ܘܗܕܐ ܡܢ
ܠܘ ܒܠܚܘܕ ܒܢܝ̈ܐ ܠܦܘܬܟ̈ܝܐ ܐܬܚܝܘ ܕܡܕܒܪܘ: ܐܠܐ
ܐܦ ܢܫ̈ܐ ܐܬܚܣ̈ܢܘ (1) ܒܕܪ̈ܝܢ ܕܕܪ̈ܝܢ ܕܓܡ̈ܝܫܢ ܒܕܡܘܬ
ܥܒ̈ܕܐ ܒܥܠܡܗ ܗ̇ܝ ܕܬܝܒܘܬ ܫܡܝܐ ⁘ ܘܒܪ̈ܓܠܘ ܐܢ̈ܒܝܐ
ܕܐܡܪܬ: ܡܛܠ ܕܡܬܘܪܬܢܝܬܐ ܗܝ ܒܝܬܒܬܐ
ܡܫܘܕܥܢܝܬܐ ܕܘܒܪ̈ܢ ܕܘܒܪ̈ܐ ܕܡܕܒܪ̈ܢܐ. ܦܐܝܐ
ܕܒܡܠܬܐ ܢܓܠܡ ܐܦ ܚܝܢ ܘܐܦ ܒܟܬܒܐ ܢܣܝܡ ܐܝܕܐ
ܕܐܬܬܝ ܠܡܫܡܫܘܬ: ܡܢ ܐܢܫ̈ܝܢ ܪ̈ܫܡܝ ܫܪܪܐ. ܕܗܘܘ
ܫܪ̈ܝܐ ܐܝܟ ܐܝܟ ܡܢ ܕܫܠܝ̈ ܐܠܗܐ. ܕܚܝܘ ܡܠܐܟܐܝܬ (2)
ܒܕܘܒܪ̈ܝܗܘܢ. ܘܐܬܡܢܝܘ ܒܦܓܪ̈ܝܗܘܢ ܒܥܢܘܝܘܬܐ.
ܘܠܘܩܒܠ ܡܢ ܡܛܠ ܐܝܟ ܐܝܬܝܘܬܐ ܕܡܢ ܓܫܡܐ ܡ̇ܠܟܝܐ.
ܗ̇ܝ ܕܬܫܒܝܚܬܐ (3) ܕܒܠܝܗ̇ ܘܒܝܐ (4) ܠܡܠܠܬܐ ܕܝܠܗ
ܬܫܡܫܬܐ. ܘܦܐܝܐ ܗܘܬ ܡܢ ܕܢܫܬܘܡܠܘܢ ܡܛܠ ܠܐ
ܦܘܩܕܢܐ ܕܠܡ ܥܒܝܕܐ. ܐܠܐ ܒܪܡ ܡܛܠ ܕܡܬܘܪܬܢܝܬܐ
ܗܝ ܘܐܦܢ ܐ ܡܫܠܡܬܐ ܠܐܝܠܝܢ ܕܒܬܪܝܬܐ ܥܦܝܪܬ
ܕܥܠܬܐ ܕܐܝܟ ܠܡܦܠܓ ܒܕܐܝܟ ܗܠܝܢ. ܠܐ ܢܦܘܫ (5)
ܡܢ ܗ̇ܝ ܕܢܐܡ̇ܪ ܒܕ ܡܢ ܐܠܗܐ ܡܗܝܡܢܗ̇ ܕܢܕܒܪܬܐ
ܢܐܠܝܢ ܒܥܘܕܪܢܐ. ܢܫܪܐ ܕܝܢ ܡܢ ܗܐ ܡܒܝܐ. ܒܪ
ܡܫܠܡܝܢ ܗܘܐ ܦܐܝܘܬ ܡܫܡܗܐܝܬ ܢܝܘܢ ܗ̇ܘ

1) B ܐܬܚܣܢܘ 2) B ܡܠܐܟܝܬ 3) B ܬܫܒܝܚܬܐ
4) A ܘܒܐ 5) C ܢܐܦܘܫ

ܬܫܒܘܚܬܐ ܕܥܠ ܘܣܗܕܬܐ ܐܠܟܣܢܕܪܐ ܒܪܬܗ
ܕܕܩܝܘܣ ܡܠܟܐ.

ܒܠܒܢ ܢܒܒܒ. ܫܘܒܚܐ ܗܘ ܠܕܝܠܝ̈ ܐܠܗܐ
ܠܡܬܒܝܘ ܒܬܘܠܬܐ ܘܕܝ̈ܫܐ ܕܟܠܗܝܢ ܕܝܠܗ ܐܠܗܐ.
ܘܡܗܕܝܢ ܠܝ ܒܐܘܪܚܬܐ ܬܪ̈ܝܨܬܐ ܕܫܦܝܪ̈ܢ(1) ܠܐܠܗܐ.
ܘܬܬܐܪܬ ܡܐܠܠܘܢ(2) ܒܬܫܒ̈ܚܬܐ(3) ܕܕܘܒܪܢ(3)
ܕܘܒ̈ܪܝܗܘܢ(4) ܕܩܕ̈ܝܫܐ. ܗ̇ܢܘܢ ܕܝܗܘ ܫܦܪ ܒܗ ܐܠܗܐ.
ܘܐܬܓܠܝܬܘܢ(5) ܒܦܘܠܚܢܐ ܕܩܕܝ̈ܫܘܬܐ(6). ܘܠܐ ܡܕܡ
ܟܠܝܪ ܗܟܢܐ ܗ̇ܘ ܠܠܒܫܐ ܕܝܠܗ ܠܐܠܗܐ(7): ܡܢ
ܗܘܟܢܐ ܕܒܕܐܝܟ ܗܠܝܢ. (8ܕܡܝܘܬܢ ܒܠ ܢܝ̈ܐ ܢܝܚ̈ܐ
ܘܕܘܒܪ̈ܐ(8 ܘܩܕ̈ܫܐ ܘܐܫܬܡܠܝܐ ܒܢܒܝܐ ܕܕܝ̈ܪܘܬܐ.
ܡܫܡܫܐ ܗܘ ܠܟܪܝ ܕܠܘ ܒܣܘܪܐ ܐܝܬܘܗܝ ܒܡܐܟܐ(9
ܕܡܫܝܚܘܢ ܡܒܝܢܫ(10). ܕܐܝܟܢܐ ܘܒܐܝܢܐ ܙܢܐ ܚܝܘ
ܘܫܦܪܘ(11) ܠܐܠܗܐ ܒܡܫܝܚܘܬܐ. ܐܝܟܢܐ ܒܡܫܒܪܢܘܬܐ:
ܐܝܟܢܐ ܒܚܘܒܐ ܗ̇ܘ ܕܗܘ ܐܝܬܘܗܝ، ܫܘܕܥܐ

1) So B; other Mss. ܕܫܦܝ̈ܪܢ 2) D ܡܠܠܘܢ 3) B <
4) B ܕܕܘܒ̈ܪܝܗܘܢ 5) B ܘܐܬܓܠܝܬ 6) B ܕܕܝܠܝܘܬܐ
7) B ܐܠܗܐ (8—8) B ܕܠ ܢܝ̈ܐ ܘܢܝ̈ܚܐ ܡܚܣܢܝܢ
ܘܒܠ ܕܘܒܪ̈ܐ 9) B ܒܡܐܟܐ 10) B ܡܒܝܢܫܐ
11) B ܘܫܦܪ

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